

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 4.

SEPTEMBER, 1808.

VOL. I.

BIOGRAPHY.

MEMOIRS OF THE REV. JONATHAN BURR.

MR. BURR was born at Redgrave, in Suffolk (England) about the year 1604. He gave early indications of an inquisitive, studious and pious mind. Books were his delight, especially the Bible. Like Timothy, he knew, even from childhood, the holy scriptures, and was made wise by them to salvation. Hence he was conscientious in secret prayer; his whole deportment was guarded and serious; and his Sabbaths were entirely occupied in the exercises becoming a day of holy rest. His pious parents observed with delight the promising disposition of their son; and being desirous to consecrate him to the service of God and his church, determined to bestow upon him a learned education; accordingly, after the requisite preparations, he was sent to the university.

Here he had continued three or four years, when the course of his academical studies was interrupted by the death of his father. This melancholy event compelled him prematurely to retire from the university into the country. He undertook the instruction of a school; but, still pursued, with unabated ardor, the design of accomplishing himself in the various branches of

knowledge. In the review of these scenes he remarked that the awful providence of God in his father's death, which precluded him from those employments and honors in the university, of which he was so fond, produced an effect for which he had reason to admire the divine wisdom. It promoted in him a humility and seriousness, which rendered him more fit for the great work of *turning many to righteousness*.

After having preached the gospel for some time, he was called to take the charge of a congregation in Suffolk. Here he approved himself an engaged and faithful minister of the New Testament. By an explicit and solemn covenant, he obligated himself to the most conscientious discharge of his ministerial duties. He often and earnestly prayed, that whatever he preached to others, he might preach from his own heart-felt experience. Yet he not unfrequently complained; "Alas! I preach not what I am, but what I ought to be."

His modesty and self-diffidence were great and uncommon. He could with difficulty imagine, that performances such as his, could be productive of

any good. Yet he was sometimes most happily disappointed. Having been, by much importunity, prevailed on to preach at a distance from home, he returned, making the most humiliating reflections on his sermon. "It must surely be of God," said he, "if any good be done by so unworthy an instrument." Yet this sermon was instrumental to the conversion of a person of eminence, who heard it, and whose future life manifested that he was a christian indeed.

It was his custom, on the Sabbath, to repair from the desk to the closet. Having supplicated forgiveness of the sins which had attended his public performances, and a divine blessing to attend them, he spent some hours in instructing his family, and praying with them.

He began each day with secret prayer. He then carefully meditated on a chapter of the Bible, which he afterward expounded to his family, and such neighbors as wished to be present with prayer. A similar course he pursued at evening. He generally spent some time after dinner in praying with his wife. Immediately before retiring to rest, he employed half an hour in recollecting and confessing the sins of the day, in grateful acknowledgments of divine mercies, and in supplications to be prepared for *sudden death*. Previously to each celebration of the Lord's supper, he kept, with his wife, a day of fasting and prayer, not merely as a preparative for that sacred ordinance, but as a season for supplicating the blessing of God on his family and neighborhood.

Absence from home he esteemed irksome, particularly as it

often deprived him of those seasons of communion with God, on which he placed so great a value. But when he journeyed with his friends, he did not fail to edify them by profitable conversation; especially by instructive remarks on such objects and occurrences, as presented themselves to his attention. In the recollection of these scenes, he was accustomed to inquire, *what good had been done or gained; what useful examples seen, and what valuable instructions heard?*

In his ministerial work, he was diligent and indefatigable. To spend and be spent for God, and for his people, was his delight. Nor did he seem anxious for any other reward, than that which he found in the service itself. If any who hoped that they had received spiritual benefit from his ministrations, sent him a token of their gratitude, he took occasion to pray, that he might not have his portion in these things. Nor was he backward to remind his grateful friends, that whatever good they had received through him, the glory should be ascribed to God alone.

In proportion to the ardor of his piety, was the extent and vigor of his charity. He sincerely loved his fellow-creatures; and while their eternal interests prest with weight on his heart, he entered with lively sympathy into their temporal afflictions. Rarely did he visit the poor without communicating what was comfortable to the body, as well as what was instructive and salutary to the soul. For the general interests of religion in the world, he felt so lively a concern, that his personal joys

and sorrows seemed inconsiderable in comparison. When he heard things favorable concerning the church, he was accustomed to say; *Blessed be God, that it goes well with his cause, whatever becomes of me.* Those things which brought dishonor on the name of God, excited his strongest sensibilities. But under personal injuries, he was exemplarily meek and patient. When informed that any thought meanly of him, his reply was, "I think meanly of myself, and therefore may well be content that others think meanly of me!" When charged with what was faulty, he remarked; "If men see so much, what does God see!"

Being silenced in England, with many others, *for the testimony of Jesus*; and apprehending that calamities were in store for the nation, he set his face for the American continent. Willing to forego all worldly advantages, that he might enjoy the ordinances of the gospel in their purity, he removed with his family to New England; and not long after his arrival, was invited by the church in Dorchester, to officiate as an assistant to their pastor, Mr. Richard Mather. After a while, some infelicities arose between these good men, occasioned by a diversity of opinion on certain points, then much agitated in the country. But by the intervention of a council, the breach was healed. The spirit of meekness and love triumphed, the mutual affection of the ministers was restored, and the peace of the church happily re-established.

The year following his arrival, Mr. Burr was taken sick of the

small-pox; from which however he recovered, and came forth as *gold tried in the fire.* This occasion he embraced to renew the solemn dedication of himself to God and his service; which he did in the following form:

"I, JONATHAN BURR, being brought in the arms of Almighty God over the vast ocean, with my family and friends, and graciously provided for in a wilderness; and being sensible of my own unprofitableness and self-seeking; yet of infinite mercy, being called to the tremendous work of *feeding souls*; and being of late, with my family delivered out of the great affliction of the small-pox; and having found the fruit of that affliction; God tempering and mitigating the evil thereof, so that I have been graciously and speedily delivered; I do promise and vow to Him who hath done all things for me:

First, that I will aim only at his glory, and the good of souls, and not myself and vain glory.

Secondly, I will walk humbly with lower thought of myself, considering what a poor creature I am—a puff of breath, sustained only by the power of his grace.

Therefore,

Thirdly, I will be more watchful over my own heart, to keep it in a clear frame of holiness and obedience, without running out so far to the creature; for I have seen that he is my only help in time of need.

Fourthly, I will put more weight upon that firm promise and sure truth, that God is a *God hearing prayer.*

Fifthly, I will set up God more in my family, more in myself, my wife, children and ser-

vants; conversing with them in a more serious and constant manner; for *this* God aimed at, in sending his hand into my family at this time.

Memento mori.

*In meipso, nihil; in Christo, omne.**

His conversation afterwards happily corresponded with these devout resolutions. The most experienced christians in the country found his ministry, and his whole deportment, breathing much of the spirit of a better world. The eminent Mr. Hooker, once hearing him preach, remarked, "Surely this man will not be long out of heaven, for he preaches, as if he were there already."

His last sickness was uniformly marked with exemplary patience and submission. His wife, perceiving his willingness to die, asked him whether he was desirous to leave her and his children. He replied in the negative; "but I bless God," he added, "that now my will is the Lord's will. If he will have me live yet with my dear wife and children, I am willing, I will say to you my dear wife and children, as the apostle says; *It is better for you that I abide with you; but it is better for me to be dissolved and be with Christ.*" Perceiving her deep affliction, he urged her to acquiesce in that wise and all-sufficient God, who would be *better to her than ten husbands*. "Our parting," says he, "is but for a time; I am sure we shall one day meet again." At another time, observing her constantly attending him, he begged her to retire, and

* *In myself, nothing; in Christ, every thing.*

pray. "You know not," said he, "what you may obtain from God. I fear you look too much on this affliction."

A day or two before his death, he blessed his children. When the last scene came on, he had a sharp conflict; but it was short. One standing by remarking; "this is one of Satan's last assaults; his work is now almost at an end; he is a subtle enemy, and would, if it were possible, deceive the very elect;" Mr. Burr seized the concluding expression; "*if it were possible,*" said he, "but blessed be God! there is no possibility." He then requested to be left alone for prayer. But seeing the company reluctant to depart, he prayed in Latin, as long as he had strength. He then called for his wife, and steadfastly fixing his eyes upon her, said, "*cast thy care upon God, for he careth for thee.*" He added, about half an hour afterward, *hold fast, hold fast!* and expired, August 9, 1641.

—————"Sure the last end
Of the good man is peace."

SALMASIUS.

SALMASIUS, of an ancient and noble family in France, was born in the year 1596. He was a man of very extraordinary abilities, and profound erudition. He was knowing in almost every thing; in school divinity, in law, in philosophy, in criticism; and he was so consummate a linguist, that there was scarcely a language in which he had not attained a considerable proficiency. He was perfect in Greek and Latin; he understood the Hebrew, Arabic, Per-

sic, Egyptian, Chinese, &c. and he was well acquainted with all the European languages.

His works are very numerous, and on various subjects. They gained him as much fame as strong powers and vast erudition can procure. His name was sounded throughout Europe; and he had great offers from foreign princes and universities. The Venetians thought his residence among them would be such an honor, that they offered a prodigious stipend; the university of Oxford made some attempts to get him into England; and the pope invited him to settle at Rome. Cardinal Richelieu used all possible means to detain him in France, even desiring him to make his own terms; and Christiana, queen of Sweden, showed him extraordinary marks of esteem and regard.

When this celebrated man arrived at the evening of life, and found leisure to reflect seriously on the great end of his being, he acknowledged that he had too much, and too earnestly, engaged in literary pursuits; and had greatly overlooked those objects in which true and solid happiness consists. "Oh!" said he, "I have lost an immense portion of time; time, that most precious thing in the world! Had I but one year more, it should be spent in studying David's Psalms, and Paul's Epistles." "Oh! Sirs," said he to those about him, "mind the world less, and God more; 'The fear of the LORD, that is wisdom; and to depart from evil, that is understanding.'"

Lindley Murray.

RELIGIOUS COMMUNICATIONS.

TRUE REPENTANCE EXEMPLIFIED IN THE EXPERIENCE OF THE PSALMIST.

Concluded from page 122.

8. THE penitent psalmist expresses a desire to enjoy the special favor of God. "Make me to hear joy and gladness. Restore unto me the joy of thy salvation." Before his fall he had sensibly enjoyed the light of God's countenance and his loving kindness, which is better than life. But his sins had separated between him and his God. Hence darkness and distress oppressed his mind, and he could have no rest till he might again approach God, as his father and friend,

and experience the joys of his salvation. The true penitent fears that God is still displeased, while the Holy Spirit does not enlighten his mind, and comfort and rejoice his heart. Whenever God hides his face from his children, they are troubled. Nor can they be happy, till God shed abroad his love in their hearts, and enable them to cry, Abba, Father. And when sinners turn to God, in the exercise of true repentance, they always earnestly desire that God would cause

them to experience holy joy and gladness.

9. The psalmist implored the gracious influences of the Holy Spirit. "Take not thy Holy Spirit from me. Uphold me by thy free Spirit." Sensible that he had greatly grieved and provoked this heavenly Comforter, he was fearful he should be left in a state of spiritual darkness and distress all his days. He felt his dependence, his constant need of divine influence, and therefore fervently prayed that the Holy Spirit might uphold him. All penitents are sensible of their darkness, weakness, and deadness; and that they are wholly dependent on divine influence for spiritual light, strength and life. They are, therefore, fearful of grieving the Holy Spirit; and if they have provoked God to withdraw his gracious influences, they are troubled.

10. The psalmist expressed an ardent desire to be delivered from the power of sin. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Create within me a clean heart, O God, and renew a right spirit within me." Discerning the evil nature of sin, impressed with a deep conviction of his own depravity, and having experienced its bitter fruits, he desired a perfect deliverance from every sinful affection. Should a penitent know that his sins were pardoned, and that he shall never suffer the least punishment, his hatred of sin would not be lessened. He would still exclaim, "O, wretched man that I am! Who shall deliver me from the body of this death?" Vain thoughts, foolish imaginations, vile affections and desires, are the constant burden of every

christian; nor can he be satisfied with himself, till he be perfectly holy and without blemish.

11. The psalmist expresses a desire and determination to glorify God. Conscious that by his sins he had greatly dishonored and injured the cause of God; he was desirous to do all in his power to remove the reproach; and he ardently implored the influences of the Holy Spirit, that he might be active and useful in the service of the church. "Then will I teach transgressors thy ways, and sinners shall be converted unto thee. O Lord, open thou my lips, and my mouth shall shew forth thy praise!" When sinners see the evil of their ways, and penitently turn from them, they desire and resolve to glorify their God and Redeemer, by activity and diligence in his service.

12. The psalmist prays for the prosperity of the church. "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." When the penitent considers from what a state of guilt and wretchedness he has been delivered, his heart is filled with compassion for those, who are yet in their sins. "I beheld the transgressor and was grieved; because they kept not thy word. Rivers of waters run down mine eyes, because they keep not thy law." Saints weep, when they see how the church is divided and how it languishes. They weep, when they see how God is dishonored, the Saviour despised, and the gospel of peace and salvation neglected and contemned. They weep, when they see the multitudes of their fellow men, who are filling up the measure of their iniquity, and hastening to suffer the deserved

vengeance of Almighty God. For the salvation of perishing men, their fervent prayers ascend to God; and in proportion to their love to God and their compassion for men, will be the fervency and importunity of their prayers for the advancement of true religion.

From the religious experiences of the psalmist, it is evident that there is a great and interesting reality in experimental religion. Of this truth no christian has any doubt; yet is it not a melancholy fact, that to some, who profess to be christians, and even ministers of Christ, experimental religion is a subject of ridicule and contempt? Have not the great and glorious revivals of religion, with which God has, within a few years, blessed and refreshed many of his churches in the United States, occasioned the impious sneer of some professors of christianity? Should such ministers, and such professors, examine the experiences of saints, as they are recorded in the holy scriptures, they might easily perceive that conviction and conversion, and the influences of the Divine Spirit, are no delusion. When they ridicule and oppose religious experiences, and revivals of religion, they pierce the church of Christ with poisoned arrows. Let them read the account, which the Holy Spirit has recorded, of the experiences of Job and David, of Isaiah and Daniel, of Paul and the primitive christians, and no more deny the reality, importance and necessity of experimental religion: or let them be consistent and openly profess their infidelity, and rejection of the truth as it is in Jesus. It becomes them well to

consider, that the Holy Spirit has described them, "as having the form of godliness, but denying its power."

In the experience of christians, the fundamental and distinguishing doctrines of the gospel are also illustrated and confirmed. The holy scriptures contain a revelation of divine truth, respecting the most important and interesting subjects. They exhibit the character of God, and the relations and obligations of intelligent creatures to their Creator. They plainly assert the depraved, guilty and condemned state of all the human race. They exhibit a gracious and glorious method of pardon and salvation, through the infinite mercy and compassion of God, in Christ Jesus. They plainly teach the doctrine of the efficacious grace of the Holy Spirit in enlightening and convincing the minds, and in sanctifying, comforting and rejoicing the hearts of the heirs of salvation. These doctrines are not subjects of doubtful disputation, or of dry speculation. The Lord Jesus Christ says, "The words that I speak unto you, they are spirit and they are life." The spiritual power and the life-giving influence of divine truth are experienced by all christians. They were realized in the gracious experiences of the psalmist, who perceived the purity of the divine character, and the extent and spirituality of the divine law. He realized the exceeding sinfulness of sin, and the deceitfulness and desperate wickedness of his own heart; the beauty and glory of divine justice, by which he was condemned to endless perdition. He realized the necessity

of forgiveness, through the sovereign mercy of God in Jesus Christ; the necessity of sanctification, through the special and invincible grace of the Holy Spirit.

Let it not seem strange, then, that christians, who feel the blessed influence of divine truth, "contend earnestly for the faith, which was once delivered to the saints." "Beloved, be no more children, tossed to and fro, and carried about by every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. As new born babes, desire the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is gracious. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." And then you will have, in your daily experience, an illustration and confirmation of the precious and purifying doctrines of the gospel.

In view of the religious experiences of the psalmist, true penitents may be encouraged and comforted. They have such a conviction of the depravity of their hearts, and of the sinfulness of their actions, that they are often greatly disheartened and distressed. All their thoughts, affections, and actions often seem to themselves to be wholly defiled with sin. It is evident, that the views and feelings of such persons agree with those, which

the psalmist has expressed in the penitential psalms. Self-condemnation and self-abhorrence are distinguishing characteristics of saints. Abraham calls himself, "but dust and ashes." Jacob declared that he was not worthy of the least of all the mercies, which God had shewed him. Job exclaimed: "Behold, I am vile. I abhor myself, and repent in dust and ashes." Agur said, "Surely I am more brutish than any man." Isaiah cries, "Woe is me, for I am undone; for I am a man of unclean lips." By the same prophet the church says, "We are all as an unclean thing, all our righteousnesses are as filthy rags." "For I know that in me," says Paul, "that is, in my flesh, dwelleth no good thing." He declares that he was the chief of sinners, and less than the least of all saints. They then, who now have a deep and abiding sense of sin, do not, in this respect, differ from the most eminent saints, whose spiritual views and exercises are recorded in the holy scriptures. They ought not, therefore, to conclude that they are not christians. They have one peculiar and distinguishing trait of the christian character. Knowing their own guilt and depravity, they must realize their need of the Almighty Saviour; whose blood cleanseth from all sin. Let them go to him, who is able to save, even to the uttermost, all who come to God through him. Behold, he says "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

SERAIAM.

SELECTIONS.

We most cordially recommend to the attention of our readers generally, and to the Congregational Ministers and Churches of Massachusetts in particular, the following seasonable and excellent Address. EDITORS.

AN ADDRESS OF THE GENERAL ASSOCIATION OF CONNECTICUT, TO THE CONGREGATIONAL MINISTERS AND CHURCHES OF THE STATE, ON THE IMPORTANCE OF UNITED ENDEAVOURS TO REVIVE GOSPEL DISCIPLINE.

REVEREND AND BELOVED,

THE General Association, in addressing you, assume no authoritative or juridical right over you; nor do they expect to suggest any new ideas on the subject of evangelical discipline: But, as brethren in the common faith, they would attempt "To stir up your pure minds by way of remembrance" of the duties which you owe to the interests of Zion.

"The free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body, than the discipline, which Christ has instituted, to the spiritual health and prosperity of his body, the church." Every particular church is as "a city, set on a hill, which cannot be hid." It is a "spectacle to the world, to angels, and to men." Those who are without, will judge of the christian religion by the conduct of its professors. It is, therefore of high importance, as it respects the honor of God our Saviour, and the advancement and glory of his spiritual kingdom, that his religion, as exhibited in the example of his professed friends, should be commended to every man's conscience in the sight of God. If the discipline of Christ's church is grossly neglected, his enemies will hiss, and wag their

heads in derision, and contempt, saying, "Is this the city, which men call the perfection of beauty, the joy of the whole earth!"

No visible society of professing christians can appear "comely as Jerusalem, and terrible as an army with banners," any farther than its members are careful to preserve the purity of christian doctrine and practice, by maintaining that wholesome discipline, for which Christ has given them authority and commandment. To a prevalent neglect of this discipline we must ascribe many of the difficulties which are found in our churches; difficulties by which the beauty of Zion is marred, and the blessed Redeemer is daily wounded in the house of his friends. Until a sincere and united attempt is made to remedy these evils, we must be deeply guilty of unfaithfulness to our divine Master, and to the souls for which he died.

As means, under the divine blessing, of reviving primitive christian discipline in the churches, and of promoting the glory of the Redeemer, in their spiritual edification, we recommend and urge the following things:—

That due care be exercised in the admission of members to communion in our churches. From the neglect of this arise many occa

casions of discipline, and many obstacles to its faithful execution. Although God alone can judge the hearts of men, yet none should be encouraged to enter our churches, but such, as profess their faith in Christ, and, in the judgment of charity, are christians. Christ says, "He, that is not with me, is against me, and he, that gathereth not with me, scattereth abroad." Unsanctified persons know not how to govern, nor can they be governed by gospel principles. They cannot feel the force of gospel motives, and, of course, cannot confess Christ before men, with any reasonable hope of witnessing a good confession, or of so demeaning themselves, on all occasions, as not to bring reproach on that sacred name, by which they are called. If they outwardly respect Christ's commandments, it will be only from interested and unholy motives; and when hardly pressed with temptation, they will be sure to break through such feeble restraints, and bring dishonor on religion. Vows will not bind those, who do not love our Lord Jesus Christ in sincerity. However regular and circumspect their general deportment, they will always be liable, from a want of that "charity, which seeketh not her own," to depart from Christ's commandments;" and show, by incontestible signs, that their hearts are not right with God.

Besides, when such as are christians only in name, and profession, fall into censurable wickedness, they will very impatiently endure the discipline, which is divinely instituted for reclaiming offenders. Governed

only by a regard to private interest and reputation, graceless professors will, with extreme reluctance, be brought to make such retractions and acknowledgments, as will wipe away the scandal in the eyes of the world. But this is not all:—When churches are composed of members, who have only the form, without the power of godliness, it must needs be, not only that offences will come, but that the discipline, which the gospel requires to be exercised toward the offenders, will be wholly neglected. Unrenewed men feel none of those obligations, which bind the real disciple to his Master, and the interests of his kingdom. Hence they will naturally find excuses for their offending brethren, and neglect to do their duty to them, from a secret hope, that their own offences will be treated with the more indulgence, when *they* trespass.

By a few members of this character, a whole church may be embarrassed and frustrated, in attempting to reclaim one, who has sinned. It is an obvious truth, therefore, that one of the best preventives of an evil, so great, and so justly lamented, must be furnished by giving due instructions respecting the qualifications, which Christ requires of those, who unite with his visible family; and by due care on the part of the pastors and the churches, to receive none, but those, who appear to be the real disciples of Jesus.

To prevent occasions for discipline, and the many evils which always result from a neglect of it, we exhort the members of the churches to be circumspect, watchful and prayerful.

They should often call to remembrance the solemn engagements, by which they have bound themselves to depart from all iniquity; feel their high relation to Christ, as the subjects of his visible kingdom, and their indispensable obligations to commend his religion to the consciences of men, and to avoid bringing it into reproach in the eyes of the world. With the ignorant or superficially informed, the wicked example of a single professor, often casts an odium on all, who bear the name of Christ, and suggests doubts as to the divine origin of his religion. How important, then, that christians should "shine as lights," that those may be silenced and ashamed, who seek for occasion to heap reproach and scandal on the christian name. Were all professing christians solicitous to be holy, and without blame; christianity would live in the consciences, though still excluded from the hearts, of the impenitent. Depraved as the world is, it would be constrained to take knowledge of professors, that they had been with Jesus; that they had imbibed his spirit; and that there was no occasion for saying to them "*What do ye more than others?*" In view of this, we entreat you, brethren, to watch over one another, to pray one for another, and to exhort and admonish one another. Do this, and censurable immoralities and gross heresies would not only be few, and the offenders more easily reclaimed; but all would more cheerfully and strictly obey the divine direction, to "shun the very appearance of evil." "A watchful eye upon the state of the church, and of particular

members, with seasonable interposition, may do more towards the preservation of good order, than all other things put together. Discourage whisperings, backbitings, and jealousies. Frown on talebearers, and give no ear to their tales. Nip contention in the bud. Adjust differences in civil matters, [so far as possible,] among yourselves. Bring together, at an early period, those, in whom misconception and distrust have begun to operate, ere ill opinion ripen into settled dislike. By frank and timely explanation, in the presence of a common friend *that* may be healed in an hour, which, if permitted to proceed, a series of years cannot eradicate. Be affectionately free with one another. Give tender and faithful hints, when it appears to you, that one of your brethren is in danger of being drawn aside from the principles or spirit of the gospel. Let all be given, from their first entering into communion with you, to expect them. If any one take offence at such treatment, give him to understand, that he, who cannot endure a caution or reproof, is unfit for christian society, and is in the utmost danger of falling into mischief."*

Whenever there is occasion for a regular process against an offender, the rule which is given in the eighteenth chapter of the gospel according to St. Matthew, is *perfect*, and sacredly and invariably binding: "*If thy brother,*" &c. If any member of a church commit an offence, which is known to but one of his brethren, and to no other persons, who can be witnesses to the of-

* Fuller's Discipline of the Primitive Churches.

fence ; such brother is bound to tell him his fault *privately*, and to take the best measures to bring him to repentance. But if unsuccessful, instead of proceeding as in other cases, he must, through want of evidence, refer the final trial to the great day, in which every work shall be brought into judgment, with every secret thing. But the rule before cited, is intended for all cases, which may occur, under such circumstances, that evidence can be obtained to convict the offender, whether the offence be more privately committed, or in the most public manner. A rule, so completely adapted to every possible case, cannot be devised by the wisdom and benevolence of men. If the offence be ever so public, no other measures can be conceived, so perfectly suited to convince and reclaim the offender, as for one suitable person to go and tell him his fault, in private, and labor with christian tenderness to touch his conscience, and lead him to make the requisite satisfaction. This method is much more likely to convince and gain the offender, than criminating him, by the first step, before a public tribunal. Citing him before a public tribunal, without the previous steps, would tend to call into repulsive operation the strong passions of pride and shame, and thus render him obstinate and irreclaimable. Whereas keeping close to the mild gospel rule, would give the offender the fairest opportunity for serious reflection, and for offering satisfaction, without the appearance of its being extorted : and a multitude of painful circumstances, which must attend a public investigation and trial be-

fore the church would be avoided. If the first, or the second step be successful, all the ends of discipline are answered ; but if not, the offence will be presented to the cognizance of the church, in the best way, which can be conceived. Let the delinquent have suitable time to prepare for his defence. Let the accusation be definitely stated in writing. And if, after a full hearing, there should not be unanimity on the question of guilty or not guilty ; minorities must acquiesce in the opinion of majorities, and on no account ever speak slanderously of the church's proceedings behind their backs, and before an ungodly world.

The want of a proper christian temper, however, in the prosecutor, often defeats all the good intentions of this plain rule of duty in the family of Christ. We therefore most earnestly exhort every brother, who would undertake a course of christian discipline, carefully and prayerfully to remove the beam out of his own eye, before he attempts to pull the mote out of the eye of his brother. Let the spirit of Christ guide in the whole procedure. Let candor, moderation and gentleness be joined with patience, long suffering and prudence ; and all be done with an earnest aim to promote the good of the offender, the glory of God, and the edification of the church. Without this spirit, discipline is worse than omitted ; it is but a *quarrel*, originating in carnal affections, and invariably makes bad worse, by spreading the leaven of malice, contention and strife through the whole community:

As the sentence of excommunication becomes exceedingly dreadful, when ratified by the Great Head of the church; we must not suppose, that the "keys of the kingdom of heaven" are committed to any church, where, during the procedure, there is not solemn and earnest prayer, much deep humiliation, and mourning for sin, by all the members; and where the body have not deep impression of their own approaching appearance before the tribunal of Jesus Christ, together with a meek, forgiving and compassionate temper towards the offender.* Remember, christian brethren, that, in all these things, the *manner* is often no less important than the *matter*, in gaining the ends of this institution.

We would by no means countenance the modern opinion, falsely called liberal, which considers

* The "solemn and earnest prayer," the "deep humiliation and mourning for sin," and the, "impression of an approaching appearance before the tribunal of Jesus Christ," here recommended, are unquestionably of high importance, at all times, and especially, "during" every disciplinary "procedure" in a church. We cannot, however, suppose the "General Association" would be understood to mean, that the authority delegated by Christ to a particular church is withdrawn, and that no act of discipline is in such a sense valid, as to be bound, or ratified in heaven, unless the temper and manner of "all the members," be exactly conformable to the gospel. So long as a church abides upon the foundation, and so far adheres to the order of the gospel as not to lose its character, as a church of Christ, we think it not to be doubted, that the power of the keys is still continued, and every act of censure, warranted by the gospel, is "ratified by the Great Head of the church."

Editors.

heretics and covenant-breakers, as not amenable to the authority of the church. By a heretic, we mean one who obstinately adheres to some essential error, subversive of the atonement by Christ, or rendering his cross "of none effect." St. Paul classes heresies, with works of the flesh, as excluding from the kingdom of God. Those, who pretended that men's obedience to the moral or ceremonial law, was the ground of their justification before God, were objects of his pointed reprobation; and Hymeneus and Philetus were severely censured for denying the resurrection of the dead. St. Peter speaks of those, who shall "privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Ought doctrines, stamped with such a character, by the unerring decision of the Holy Ghost, to be viewed as harmless in the church of Christ? Can any one be sound in the faith, while embracing a *damnable heresy*? or innocent, when denying the Lord that bought him? or safe, in the way to swift destruction? It appears to us, that St. John's gospel, and much of his first epistle, were directed against those, who denied the divinity, personality, and Messiahship of Christ. And, in condemning the heresy of the Nicolaitans, and of Jezebel, he plainly teaches that all doctrines, tending to more ungodliness, and encouraging fleshly lusts, ought to be hated, avoided and purged from the church. Such as cannot be reclaimed from essential errors, after a first and second admonition, we conceive, are to be rejected, as having invalidated

their own profession, and forfeited their standing as visible christians. "How can two walk together, except they be agreed?"

We earnestly beseech the churches, in such cases, not to be drawn aside from their duty, through the cunning craftiness of those, who, "by good words and fair speeches, deceive the hearts of the simple." There is a prudence, that dwells with wisdom; but there is also a wordly, time-serving prudence, which has no affinity to that heaven-born grace. The loss of members from our churches, by desertion, ought, in no measure, to deter the followers of Christ from the straight path of his commandments. Better is it that the church should be a small, select band, cemented by ardent love to their Master and his interest, than the discordant multitude, without harmony of sentiment and affection. The three hundred, that lapped under Gideon, the type of Christ, were more potent than the mighty host of Midian and Amalek. Union is the strength and beauty of our Zion. *Union, not numbers*, will make her, "terrible as an army with banners."

In this connexion, we deem it worthy of consideration, whether the sin of *covenant-breaking* be not too little regarded in our churches. A person, not chargeable with gross heresy or scandal, sometimes forsakes the worship and communion of the church, with which he had covenanted to walk. In such a case, the violation of his engagements does, by no means, absolve his brethren from theirs. The breach of *his* vows renders the obligation of *theirs* not the less solemn and indispensable; nor can he

be properly given up as irreclaimable, until every attempt to convince and reclaim him, shall have proved ineffectual.

The care of baptized children and youth is a matter of too serious importance to be forgotten in this address. The prevalent neglect, in our churches, of a duty, so great and obvious, ought to excite the deep concern of all, who love the welfare of Zion. "Perhaps there is no obligation, disregarded with less remorse, or more fatal effects, than that of bringing up youth in the "nurture and admonition of the Lord." Christian families are as certainly the nurseries of the church upon earth, as she is herself the nursery of the church in heaven. Nor is there a more alarming symptom of her condition, than the few, the very few, who tread in the steps of their religious parents. Old christians are dying off, and a proportionable number of young ones, does not step forward to occupy their stations. Wo to that generation, by which the testimony of God shall be abandoned!—But wo also to that generation, which is preparing the "seed of evil doers," that shall perform the accursed work! They who now fill the christian church, ought to tremble, lest at their doors should be laid the guilt of rearing an infidel progeny; and at their hands be required the blood of sons and daughters to be born in ages to come. If any thing vigorous is to be expected in remedying the evil, christians must pause. They must ask, whether or not they do right in coveting for their offspring, that friendship of the world "which is enmity with God:" whether they

can now excuse themselves to their consciences, or will hereafter stand blameless before their Judge, for their unfaithfulness to the children "whom he hath given them;" for their connivance at those profligate habits, which are carrying pestilence into the bosom of domestic society; for the pitiable and criminal vanity of qualifying their boys and their girls for entering, with eclat [applause,] into that very world, from which the voice of their God has enjoined them and theirs to "come out and be separate," they hope to be acknowledged by him, as his "sons and daughters."*

We exhort the churches to think on this subject; to *think* on it with a serious, prayerful, attention, correspondent with its immense importance. The most plausible objections of those, who deny the divine right of infant baptism, are furnished by our criminal inattention to such, as have been solemnly dedicated to God. If we do not all believe that the promises to faithful parents are absolute, we all agree, that they afford the greatest encouragement. We all agree, that our vows of allegiance to Christ bind us to admonish parents, that are unfaithful; and that, in some important sense, the care and authority of the church extend to the children of all, who are themselves in covenant. The neglect of these duties, as it mars the honor, hinders the prosperity, and hazards the safety, of the church, is indeed a criminal neglect. As it endangers the souls of the rising generation, beset, in this day,

with the prevailing temptations of error and ungodliness, it is no less *cruel*, than criminal.

To promote greater attention to the religious education of baptized children, we beg leave to recommend the following things:

That christian parents endeavour to give their children, every practible advantage to become capable of reading the bible, and of repeating the Assembly's catechism, as early as possible:

That they spend, at least, one hour with them, every Sabbath, in prayer, catechising and familiar instruction in the doctrines and duties of religion:

That they teach them to sanctify the Lord's day, by a stated and serious attendance on public worship, reading the scriptures and such other exercises, as are proper for holy time:

That they require them to attend public catechisings till they are fourteen years of age, and thenceforward, during their minority, to attend seasons, that they may be appointed by their pastor, for the religious instruction of youth:

That they restrain them from going into irregular and vicious company, and places of dangerous resort, and from being abroad unseasonably, and especially on the evening of the sabbath:

That they train them up in the habitual recollection of their solemn dedication to God; of the relation, which they bear to his church; and the peculiar obligations, which they are under, in due time, personally, and publicly to own Christ.

We recommend that every church appoint the deacons, or some other meet persons, as a committee, to assist the pastor

* *Christian's Magazine.*

in public catechising, and in such family visits as may be agreed upon, for the purpose of enquiry into the state of baptized children, and of urging their parents to faithfulness. The same persons, with their pastor, may properly be considered as special guardians of orphan, baptized children, so far, at least, as to place them, if possible, under the care of Christian families. The gratuitous distribution of religious tracts, adapted to the capacities of children, may be productive of important benefits.

But as the success of all human endeavours, depends on a divine blessing, that blessing should be sought in earnest, frequent and united prayer. We propose that in each church the stated sacramental lecture should be considered as a season for such prayer. In conformity with the example of God's people, mentioned in the 29th chapter of Deuteronomy, let professing parents on that occasion, stand before the Lord, with their "little ones;" and while they renew and ratify their own covenant vows, let the whole church present an offering of solemn prayer for their children.

In cases of public offence, especially, we entreat our brethren to consider the mischiefs, arising from *improper delay* in executing the laws of Christ. To avoid evils so likely to happen, we beg leave to repeat the advice of this body to the churches in 1774—(viz.) "That each church choose a small number of the brethren, as a committee of inspection, enquiry and information, to meet with, or by the direction of, the pastor; who up-

on hearing any thing of any of their members, which is apprehended to be matter of public scandal and church censure, are to consider themselves as under obligations to make enquiry, examine evidences, and proceed with such offenders according to the laws of Christ's kingdom."

When a professor has been guilty of a public and scandalous offence, we think that scriptural satisfaction implies a *public* confession and condemnation of such offence. In the transfer of membership from church to church, we wish to see greater caution exercised. Though it be highly proper to admit members of sister churches to occasional communion; yet when persons remove from one place to another, and are permitted to live, for years, without removing their special church relation, experience has taught, that painful, if not incurable, difficulties are often the consequence. Where a member of a church is recommended to a sister church, he ought ever to be considered as belonging to the church, recommending him, until received by the church, to which he is recommended.

We lament, that those who profess the same faith, and subscribe the same covenant vows, should live like strangers: That so many sit at our communion tables who are so ignorant of each other's real characters. It cannot be doubted, that if brethren would speak oftener one to another, in the spirit of meekness and christian love; if they would take more pains to become acquainted with each other's spiritual state; if incipient scandals and heresies were carefully

watched and prayerfully attended to, before they become seated and obdurate; many difficulties in our churches would be prevented. The spirit of genuine gospel discipline in a church, will be in exact proportion to the brotherly love which exists among its members; and this will be greater or less, as familiar intercourse of hearts is cultivated or neglected. In this view, the benefits of frequent meetings for christian conference and social prayer, are too obvious to require particular mention.

In choosing officers of the church, particularly ministers, we beseech our brethren to be, in this day, peculiarly circumspect. If the interests of the church ever enforced on presbyters the apostolic injunction, "lay hands suddenly on no man;" we think the present state of the world makes it emphatic. We entreat our brethren of the several associations, not to license candidates for the ministry, where there is the least ground of hesitancy, as to their want of the qualifications marked out in the epistles to Timothy and Titus. And as a farther check to novices, and a barrier against those preachers, who are deficient in learning, talents, professional study, soundness of doctrine, prudence, vital religion and purity of morals, we exhort destitute churches to invite no candidates with a view to settlement, but upon due and prayerful consideration, and obtaining the best advice in their power. We think experience has shown, that the employment of a great number of probationers, tends to confuse and divide a church and people. "In fixing, fix;" and let a thorough tri-

al be the ground of your approbation and call.

Uninspired men cannot preach acceptably to the same congregation, for a series of years, without much study. And we think experience in New-England, has shown, that it is not for the spiritual interests of the church, that all ministers of the gospel should be itinerant and vagrant. Let them be supported in such a manner, as shall render them inexcusable for not devoting themselves wholly to their sacred work; and then if they are not faithful, and do not bring beaten oil to the sanctuary; complain to the proper board, and when regularly convicted of sloth, heresy, or scandal, withhold from them your confidence, and account them unworthy of the ministerial office. Under God, the interests of Zion do not more depend on any human means, than a learned, able, pious, and evangelical ministry.

Although there is not now that necessity for the office of deacon, which existed in the primitive church, the laws of the state making provision for the poor; still we think it highly proper, that every church should have a fund for charitable purposes; and, that there should be a voluntary collection, in all our churches, at the close of each sacramental communion, in order, that further aid and comfort may occasionally be given to the poor of the "household of faith," at the discretion of the deacons; they, from time to time, rendering an account of their alms, and of the state of the fund, to the church. This would render them almoners of the church, which was originally their principal office.

We advise the churches to draw more closely the bonds of consociational union. Doctor Increase Mather informs us, that although the churches of New-England originally assumed the name of congregational, they disliked and disclaimed the name of independent. The reason, he says, why they assumed the above name, was an opinion, that a particular, organized church, has entire power within itself, to manage the affairs of Christ's kingdom, and the holy discipline belonging to it, without a dependence on any superior power. His words are ; " They revere synods and ecclesiastical councils, consisting of elders and brethren, sent as messengers of the churches, when want of peace or light shall call for their advice : But they esteem not stated councils or synods, with a juridical power, to be of divine institution. Nevertheless, we look upon reforming presbyterians as our dear brethren."

Many affairs of the church, as the trial and ordination of pastors, the trial of scandalous and heretical ministers, on complaint, and the composing of differences between particular churches, seem to render consociations indispensable. And we apprehend, that the strict connexion of christians of the same faith, in one mystical body of Christ, requires, that unity of fellowship among them should be carried as far as possible. A closer union of churches would doubtless have an important tendency to promote their strength, peace and safety ; to purge out errors, to prevent schisms and separations, and to bring offending ministers to adequate censure.

We solicit your attention, christian brethren, to the various objects suggested in these pages. Let no one sit down supinely, in the belief, that nothing can be done for the revival of apostolic discipline in our churches. We are unquestionably called to the attempt : called by the commands of Christ, by the spirit of that gospel, which we profess, by the solemn and portentous signs of the times, in which we live. As a people, we are distinguished by unexampled privileges. The cry of our iniquities is, nevertheless, gone up to heaven. On every side are exhibited the painful proofs of our great depravity. In all our towns, how many families have no altar for God ! How many hearts hate the gospel of his Son ! How many mouths are full of cursing and bitterness, casting profane contempt upon God's name, and sabbath, word and worship, and people ! The period is awful. From the midst of great events, unfolding rapidly on the theatre of our world, the voice of providence speaks emphatically to christians, Rouse from your supineness ; stand forth, disciples of Emanuel. Who is on the Lord's side ?——Who ?

If the aspect of passing events does not mislead the serious observer ; if the trumpet of prophecy does not give an uncertain sound ; God is about to winnow his church, and to sever the chaff from the wheat. Already his fan seems to be in his hand, for this solemn work. Wo, then, to formal, slumbering christians ! Wo to all who say they are Jews, and are not, but do lie ; who have the *form*, without the *power*, of godliness. But, though

the purging of the church involve its unworthy members, with its open enemies in a tremendous overthrow ; though the progress of this work shake every other kingdom into ruins ; the foundation of Christ's kingdom standeth sure. There is nothing in these prospects to appal the heart that is fixed, trusting in God. Let us be sober and watch unto prayer. "The strength of christians is the honor of the church. When men are inflamed with the love of God ; live by a lively operative faith ; set light by the profits and honors of the world ; study to do good, abstain from the appearance of evil, and season all their actions with a sweet mixture of prudence, humility, zeal and heavenly spirituality ; Oh what an honor are they to their profession ! what ornaments to the church ! The world would sooner believe, that the gospel is indeed a work of truth and power, if they could see more of its effects upon the hearts and lives of men."* If all the members of our churches, were really "one compacted phalanx, with the Bible in their hands, and Christ in their hearts, their prayers, as clouds of incense, going up before the throne, taking hold upon God's strength, and engaging omnipotence to be our reward ; what wonders might we not yet expect."†

Finally, brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise,

* Baxter. † Haweis.

think on these things." While it is called to-day, let us hear the voice of Him, who walketh in the midst of the golden candlesticks, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, whence thou art fallen and repent, and do thy first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place. Bewatchful and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. As many as I love, I rebuke and chasten : be zealous, therefore and repent. He that hath an ear, let him hear what the spirit saith unto the churches."

Signed by order of the General Association,
AZEL BACKUS, Moderator.
 New-London, June 22, 1808.

ON SUBSCRIPTION TO ARTICLES OF RELIGION.

I. It appears from the history of the christian church given us in the *Acts of the Apostles*, that no adult person was received into her communion, without a declaration of his hearty consent to the leading doctrines, delivered by the apostles and other first teachers of christianity. *If thou believest with all thine heart, said Philip to the eunuch, thou mayest be baptized.* Acts viii. 37.

Much less was any one admitted to the office of christian pastor without such a proof, at least, of his embracing the doctrines, which he was to deliver to others. Thus the apostolic injunction was respecting ordination : *The things which thou*

hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2. And particular care was taken that none should be admitted into the ministry, except those who *held fast the faithful word, as they had been taught, that they might be able by sound doctrine to convince the gainsayers.* Titus i. 9.

When the books of the New-Testament were all collected, and joined to the scriptures of the Old Testament, this sacred code contained the articles to which every candidate for the ministry was to *subscribe*; that is, to testify his assent in the strongest manner, before he could be admitted to teach others.

So far is plain, and I apprehend, agreeable to the sentiments of all the professors of christianity. But here it may be asked, Why is not this simple apostolic method still adhered to? Why are the candidates for the ministry now required to subscribe to human formularies, instead of the inspired writings; and that, by those who acknowledge the Bible to contain a perfect rule of faith and practice?

The reason of such conduct is clearly deducible from the very principles upon which the objection is founded.

To make good this deduction, I shall only take for granted the following plain proposition: that words, being only the signs of our ideas, are nothing independent of their meaning. This being allowed, it will follow, that when assent is required to any form of words, it is to the meaning, which these words convey, and not to the words considered

in themselves. When, therefore, we speak of subscribing to the holy scriptures, we mean (if we mean any thing) that such subscription should be made, and assent testified, to the *doctrines* contained in the scriptures, or to the *meaning*, which the words of scripture were designed to convey.

While the sense of scripture was fixed by the interpretation of those inspired persons, who were employed in writing it, the words of scripture conveyed the same ideas to all the sincere members of the christian church. When any person, under these circumstances, testified his assent to the words of scripture, it is plain he assented to their true meaning; and in this case, any other confession of faith, than the sacred text, was unnecessary.

But let us suppose, that while the doctrine of the christian church was uniform, and the whole body of ministers held the words of scripture in their true sense, that one should have offered himself as a candidate for the ministry, to whom the words of scripture conveyed ideas different from those which they conveyed to the church. What must have been done in such a case? The christian pastors were bound to require subscription to the scriptures; for this was enjoined as absolutely necessary. But in the case now stated, a subscription to the words of scripture would not have been a subscription to the scriptures themselves; because the words did not convey to this candidate their true meaning. Such a person in subscribing, it is evident, must either have testified his assent to something which was not

scripture, or to words without meaning, which is in effect to nothing. The christian pastors, in this case, would have been under the necessity of explaining the scriptures to such an one, that is, of conveying the meaning of scripture to him in other words, and then of requiring his assent to the scriptures thus explained, or to the words used as explanatory, which amounted to the same. And whenever the words of scripture convey different and opposite ideas to the persons whose duty it is to require subscription, and to those who are enjoined to subscribe; one of these methods must be used, if the absurdity of requiring subscription to unmeaning words is to be avoided.

Now that the professors of christianity are divided in their interpretation of the New Testament, it is the same thing, (with respect to the matter of subscription) as if there were more than one New Testament; and each party must require subscription or assent to their formulary, upon the same principles, that subscription was required to the words of scripture, while the interpretation of those words was uniform. To suppose the contrary is to imagine, that words are something independent of their meaning, which is absurd.

If then it is the duty of any christian church to require a subscription to the Bible from those who are the candidates for the ministry, it is their duty to require this subscription to the sense in which they understand the Bible; for these are not properly two things with respect to any church, but are in effect the same.

Thus the necessity of human formularies may be deduced from the plainest principles of christianity and common sense; and he must not have thoroughly considered this matter, who shall esteem them to be impositions on the consciences of mankind, when they are designed merely to interpret the christian's only rule of faith, the Bible.

Formularies of religion, which are designed to give the sense of scripture in other words, may likewise contain essential and non-essential matters. And as the inspired writers did not scruple to acknowledge those to be true believers, who received the fundamental doctrines of scripture, though they differed in some things of small moment; so a person may be said truly to believe a formulary of religion, who believes the fundamental doctrines contained in it, though he may not approve of every expression, which the compilers have used.

The scriptures have left several things relative to christian practice, undetermined, which yet must necessarily be fixed, in order to the very being of christian society. The New Testament has not laid down any precise method of public worship; yet public worship cannot be decently conducted without method. The New Testament has not given a complete code of rules for the government of the church; yet the church cannot be governed in an orderly manner without rules. Whatever is left to the prudence and discretion of religious societies, may be determined without infringing the divine authority. These human institutions must be obeyed,

if they are not sinful, but are intended to preserve decency and order. A person in declaring his assent to such articles of religion as relate to these things, does not properly declare that he believes them to be contained in scripture; but rather that they are not repugnant to it, and are amongst the matters allowed to be settled by human prudence.

The articles of religion, which relate to these prudential matters, may not improperly be called the *Articles of Peace*. A man may conscientiously assent to them, because the church has appointed them. Should the church alter her conduct with respect to these matters, a minister may with truth alter his assent.

But articles consisting of fundamental doctrines stand upon a different footing. They cannot be assented to consistently with truth, unless they are believed; because they immediately affect our worship of God, and other religious conduct. A church fundamentally wrong must be deserted by the sincere worshipper. No custom can make it right for us to offer to God the sacrifice of fools, nor to worship him with solemn acknowledgments, which we disbelieve. No example can make it innocent for a minister to declare, that he understands the scriptures in a sense contrary to that which he judges to be their true meaning. Churches may err fundamentally; but they must then be deserted. Truth requires that we come out from among them, and be separate. Conformity in such a case is only following a multitude to do evil.

Christian Observer.

The following extract from a little work of Dr. Cotton Mather, entitled "*Pastoral Desires*," is recommended to the attentive perusal of all christian pastors and churches.

CHURCH MEMBERS, we are obliged very much to one another; you must be mindful of your obligations to your pastors, and unto your brethren. Don't make light of the obligations, which naturally result from your having associated in an agreement, (which is your *church covenant*) that you will together set forward the worship of God, and your mutual edification.

It is to be hoped that you will have pastors, who will esteem the flock, as a treasure, committed by the great Shepherd and Bishop of souls to them; and count nothing too much to be done for a flock, which that glorious Lord has counted so dear, as to shed his blood for it: Pastors, who because they love their Master, will also love the flock, which he has charged them withal; love them and feed them and will be constrained by love, to do all the good offices imaginable for them, and not be discouraged by any unkindnesses or injustice of theirs; *but overcome evil with good*: Pastors, who will be unwearied in their labors for the good of souls, often weary in their labors but never weary of them; who will watch, and watchfully take all occasions to inculcate and insinuate, both publicly and privately, the most suitable things unto you, who will keep continually, day and night, crying to God for you, and weeping to him in secret places, that you may be his *willing people, in the beauties of holiness*, who will feel it as the most wounding thing, that can

be unto themselves, to see any of you wronging your own souls ; who have a tender sense of all your temptations, and be afflicted in all your afflictions, and be always endeavoring to make the heart of the widow and the orphan sing for joy ; always devising liberal things ; who in fine will never be better pleased, than when you inform them, how they may do any good for you.

If God give you such pastors after his own heart, certainly you owe something to them. I will not quote the 12th and 13th verses in the 5th chapter of the 1st epistle to the Thessalonians, to tell you, what you owe. I may venture to refer it unto the conscience of all reasonable people. *Conscience*, do thou declare whether the people should not value them, and pray for them, and render their condition comfortable, and stand up for them against their adversaries. Conscience cannot but concede, and give in such a declaration.

But, O church members, are you mindful of what you owe to one another ? I am to put you in mind of it. You must pursue the welfare of the church to which you belong ; often think, What shall I do that the church may fare the better for me ? You must not easily break from one another for every little fancy, and forsake the assembling yourselves together, as the manner of some is ; but keep together *in one bundle of life*. You must kindly dispense tender counsels, and comforts, and warnings to one another, as you see they may be wanted. You are brethren ; you must not wrong one another. Every trifle must not make a

quarrel. When any symptom of a quarrelsome tendency does arise, you are to take the most brotherly ways for the accommodation of it. O treat not one another coarsely, harshly, rudely ; with such provoking trespasses, that the standers by shall cry, Shame ; and cry out, *These are your church members !* You must be kindly affectioned one to another. 'Tis an excellent thing ! Behold, *how excellent for church members to dwell together in unity !*

There is one thing more. When any brother has given you any offence, on which you think an ecclesiastical proceeding to be necessary, keep close to the rule in the 18th chapter of Matthew. First make your personal address to the offender. And if he be not gained unto what he ought to come to, then take one or two with you on the charitable intention of recovering him. If he be not yet recovered, then come to the elders of the church, that so the church may be regularly told of it. The practice of some, who withdraw from the communion of the church, because they see a person there, whom they are to sit down with, and in effect excommunicate the church, because their personal prejudices are not presently gratified, is a disorderly practice. Public and flagrant scandals, indeed, require not the steps that are to be taken in personal offences. But it is an excellent thing to see churches maintain the primitive discipline, with a sweet mixture of piety and charity, and the brethren in the churches afraid of making schisms, by needless and sinful contentions, and causeless and hasty separations.

EULOGIUM ON DR. DODDRIDGE,

BY REV. JOSEPH HUGHES.

I speak of a *man*, endued by a superior intellect, eminently judicious, prompt, assiduous, upright and amiable. I speak of a *christian*, full of faith, full of the Holy Ghost; and so circumspect, so uniform, that though it may be thought too much to say, as has been said of Daniel, "not a blemish is recorded," yet we may ask with some confidence, "who of the uninspired has so nearly won the praise," I speak of a *preacher*, evangelical, faithful, instructive, solemn, and tender. I speak of a *tutor*, versed in all useful learning, anxious, honest, candid, and spiritual. I speak of a *writer*, clear, nervous, pointed, and polished; but I should wrong his productions, were I not to ascribe to them much higher excellence. You see conscience at work in every paragraph. He was serious in his design, and affectionate in his spirit. He seems to have set the Lord always before him. Thus prepared, he confutes the infidel, unmasks the hypocrite, alarms the formalist, stimulates the saint, cheers the mourner, condescends to the child, teaches the theologian. From the *rise* of religion in the soul, through all the stages of its *progress*, he attends, directs, and animates. But you might have followed him from his writings into all his conduct: he was refined, yet sincere; moderate, yet decided; gentle, yet, when the cause of God was reproached, indignant and awful. He considered all his advantages as so many talents, to be brightened and multiplied by being put to use. He labored incessantly to glorify God, and to improve mankind. He felt the value of

time, and carefully redeemed it. Whatsoever his hand found to do, he did it with his might. While others slumbered in the sun, he was busy, nor could wintry glooms detain him the prisoner of repose. In a word: if any of his cotemporaries might have gloried, he might have gloried too: but he gloried not, save in the Redeemer's cross, and in the righteousness which is of God by faith. Though admired by others, as a model of purity, diligence, and zeal, he was little in his own eyes; and while his hope appears to have been sure and steadfast, I am persuaded that he depended wholly on the power and grace of Christ, and that in his humble and contrite mind, the wonder, created by a sense of interest in divine love, was equal to the joy.

Extract from a Sermon by a divine of New England.

Cast thy burden upon the Lord,
Psalm lv. 22.

Men cannot lay the burden which they feel upon God; nor can God take to himself the burdens which he lays upon them. He can, indeed, take calamities from one person, or one people, and lay the same sort of calamities upon another person, or another people; but he cannot take upon himself the natural evils, which he inflicts upon any person, or people; and therefore no person or people can literally cast their burdens upon God. But they can cast *themselves* upon the Lord, which will afford them immediate support and relief, under their burdens. When the general of an army lays a heavy burden upon an obedient soldier, he may cast himself, and consequently his bur-

den upon the general, by saying, "Sir, this appears a burden too heavy for me to carry. But you know what is proper to lay upon me, I am your soldier, my strength and my life are at your disposal. It is your concern to improve my strength and my life for the public good. And if it be best that my strength should be exhausted, or my life sacrificed, at this time, by bearing this burden, I have nothing to say ; I cheerfully submit." The soldier now casts his burden upon his general, to whom it belongs, to continue, or to lighten, or to remove the burden.

Just so, the child of sorrow may go to his heavenly father and say, " My burden is great, and it seems I must sink under it. But thou knowest what is best. I am in thy hand, as the clay is in the hand of the potter. My strength and my life are entirely thine. It belongs to thee to do what thou wilt with thine own. If thy glory requires my strength to be exhausted, and my life to be sacrificed, by suffering affliction, not my will, but thine be done"! When the afflicted feel this spirit, and thus carry themselves, with all their sorrow, to God, they do, in the most becoming manner, cast their burdens upon the Lord."

ANECDOTE.

.....

THE progress of the great king Alp Arslan, was retarded by the governor of Berzem ; and Joseph the Carismian, presumed to defend his fortress against the powers of the east. When he was produced a captive in the royal tent, the sultan, instead of

praising his valor, severely reproached his obstinate folly, and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes and left to expire in that painful situation. At this command, the desperate Carismian, drawing a dagger, rushed headlong towards the throne ; the guards raise their battle-axes ; their zeal was checked by Alp Arslan, the most skillful archer of the age ; he drew his bow, but his foot slipped, the arrow glanced aside and he received in his breast, the dagger of Joseph, who was instantly cut in pieces. The wound was mortal, and the Turkish prince bequeathed a dying admonition to the pride of kings.

"In my youth," said Alp Arslan, "I was advised by a sage to humble myself before God, to distrust my own strength, and never to despise the most contemptible enemies ; I have neglected these lessons ; and my neglect has been deservedly punished. Yesterday from an eminence, I beheld the numbers, the discipline, and the spirit of my armies ; the earth seemed to tremble under my feet, and I said in my heart, surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine ; and in confidence of my personal strength, I now fall by the hands of an assassin." Alp Arslan possessed the virtues of a Turk and a Musselman ; his voice and stature commanded the reverence of mankind ; his face was shaded with long whiskers ; and his ample turban was fashioned in the shape of a crown. The remains of the sultan were deposited in the tomb

of the Seljukian dynasty, and the passenger might read and meditate this useful inscription: "O ye, who have seen the glory of Alp Arslan exalted to the heavens, repair to Maru, and you will behold it buried in the dust!" The annihilation of the tomb

itself more forcibly PROCLAIMS THE INSTABILITY OF HUMAN GREATNESS.

Translated from the Bibliotheque Orientale of d' Herbelot, in Gibbon's Decline and Fall of the Roman Empire, vol. x. p. 362.

REVIEW.

Hymns for public worship. Part II. For the use of the church in Brattle street. Boston: Published by Andrews & Cummings. 1808. pp. 156. 12 mo.

To sing the praises of God, when we are assembled for public worship, is a solemn and unquestionable duty. There is something in sacred music, which is delightful to a pious soul, and elevates its affections to its Creator.

A part of worship, so conspicuous in the churches at the present day, as praise, is highly important. The language and sentiments of our *spiritual songs*, since they are the vehicle of much instruction, are an object worthy of the most serious and minute attention. The politician, who said that he could rule a nation, if he might direct the composition of its popular ballads, was not a novice in the knowledge of human nature. The sentiments, which we sing every day with pleasure, will speedily become our own. The doctrines of our psalms and hymns, which on every solemn occasion are inculcated in so pleasing a way, will speedily become our creed.

The leaders of different sects among christians have well understood this subject. The introduction of a *new collection* of psalms, or hymns, has always been found peculiarly convenient to assist the introduction of *new doctrines*.

The collection before us purports to be a *new one*, and as it is denominated a "*Second Part*," we presume it is intended to be used in conjunction with some other. We regret that it should be ushered into public notice without any statement of the reasons, which induced its publication. It has been usual, when a new collection of hymns has been made for public use, to assign the reasons, which induced the compilers to publish it. In the present case, it certainly would be a satisfaction to see the defects of the "*First Part*" pointed out; to be told how the present *collection* supplies these defects, and what are its superior excellencies.

It may be said, that those, who are conversant with both collections, in other words, the church for whose use this "*Second Part*" was compiled, need no such information, as they may judge for themselves. But if the

church in Brattle street have really made a valuable improvement in the worship of God, they should hope and expect that other churches will follow their example. It was not without its importance, therefore, that the peculiar excellencies of the collection before us, and its particular object, should have been briefly pointed out. This would have been adapted to call the attention of christians to them. If this compilation be not an improvement upon the psalmody of our churches, it would be difficult to justify it: if it be, then the sooner it receives the attention and approbation of the religious public, the better.

When we consider the solemn and conspicuous part, which psalmody bears in our devotions, and that it is a vehicle of the most important religious instruction, we feel that this part of public worship is not to be lightly altered. To introduce a set of hymns, into the worship of a church, which should omit gospel doctrines, and inculcate sentiments not evangelical, would be second to the introduction of a new Bible, teaching a different gospel. It ought, therefore, to be a matter of the most solemn deliberation with a christian church, what they adopt, as the language of their praise.

We know not how much solemn attention and prayer have been bestowed on the collection before us. We know not by whom, or by whose order, it was made. Whether it has passed under the solemn and prayerful review of many christians, before it was introduced into the temple of God; or, whether one person made the selection, and intro-

duced it at his own pleasure; we are, and for ought that appears in the collection, must remain ignorant.

Whatever may be the merits of this composition, we doubt the propriety of the principle on which it has been made. Are there not already separations and differences enough in the worship of the christian church? If every church may have its appropriate selection of hymns, what is to become of the harmony of our worship? Must it come to this, that a christian cannot worship without the pale of his own particular church, unless he hear new and strange hymns? For what did the apostle reprove the Corinthian church, when he said, "*How is it, then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine!*" Will not the practice, of introducing *new collections*, be as destructive to the peace and harmony of our churches, as it was to union among individual christians at Corinth?

Will it be said, *Every church has a right to direct its own worship?* Be it so. Yet it is a right, which is certainly to be exercised with great caution, and a deep regard to the union of the churches. Every individual at Corinth, thought he had a *right* to his *own psalm*; but the apostle did not permit the exercise of such a right, because it would disturb the worship of God. Churches, as well as individuals, are accountable for what they do to increase their differences. Unless, therefore, it can be shewn, that the collections of hymns in general use, are much inferior to this under consideration, we must

believe *this* to be a dangerous precedent.

Indeed, admitting that the merits of this are decidedly superior, we feel a deep regret that *one* church, without consultation or concurrence with sister churches, should change its worship; and thus contribute to afford new reasons for the charge so often brought against us by infidels, "that christians are never agreed among themselves."

Thus much we must have said of the manner, in which the collection before us was introduced into the temple of God, had the sentiments which it contains, met with our unqualified approbation. The merits of this compilation, next claim attention.

It is reasonable to expect, at the present day, when well composed hymns are so numerous, that a selection of *one hundred and seventy-five*, the number contained in the present volume, should comprise the capital doctrines, duties and graces of the christian religion. Particularly have we a right to expect, that an evangelical, fervent piety should breathe through the whole collection; and where the object is to supply the deficiencies of Tate and Brady's literal and legal version, such hymns should be selected, as contain the very life and soul of the gospel.

On opening the volume before us, we confess with regret, that we were much disappointed. We do not say, there are no good hymns in this collection. There are many, which are excellent, on the subjects of which they treat. If a volume of hymns for a christian church, *must* embrace only such subjects,

as the present, perhaps we might offer no objections of serious magnitude. So far as we are judges of poetry, we could not however recommend all this collection, as a specimen of simplicity and elegance. But, as the hymns are all *selected*, we intend not to occupy the time of our readers in descanting on their literary or poetical merit. We dismiss this subject, with a single observation, the truth of which must be obvious to every understanding. What is good poetry will not, of course, constitute good hymns.

We have some objections, which we deem of magnitude, against the present selection. Most of the capital doctrines of the gospel are left entirely out of view. It had been better to have occupied in teaching these doctrines, a part of that room, which is now occupied in repeating several subjects, in many different, not to say needless forms. We have many hymns in which the works of nature are made to praise God, and we are called upon to praise him for them: what if some of these had been omitted, and others substituted, which ascribe to him praise for his Gospel, his Spirit, and his Son? Not that we have any objections to making all creation unite in the praise of God, or to uniting ourselves in praising him, for the works of creation and providence. No; this is highly proper. But our opinion is simply this. A christian assembly, in praising God, ought peculiarly and pre-eminently to praise him for the mercies of christians, by which they are distinguished from pagans, and from all who enjoy only the

common blessings of nature. If we are not greatly mistaken, in the collection before us, praise for the blessings of providence, which respect *this world only*, occupy most decidedly the *first* rank ; while Christ and grace, and the divine glory, though not wholly omitted, hold merely a *secondary* place. Evangelical propriety demands that the order should be reversed.

We feel some solicitude to enquire, if among one hundred and seventy-six hymns, there was no room for *one*, which should acknowledge the Holy Spirit, in his scriptural character, and the necessity of his divine and supernatural influences, to bring sinners to conviction and repentance ? This doctrine certainly, is one of the characteristical distinctions of christianity, from natural religion : and can any thing be more proper, than that it should be recognized and taught in our public devotions ?

We might proceed to ask other questions. Why are the doctrines of original sin ; total depravity ; our need of regeneration ; the denunciations of the divine law ; the danger of impenitent sinners ; the eternal hell, which awaits all who die unregenerate ; and our absolute need of the atonement of an Almighty Saviour, so studiously kept out of view, or rather altogether excluded ?

Admitting that the subjects of all these hymns, are important, we ask, if for a book of christian worship, *these* are not more so ? Subjects of greater magnitude cannot be chosen, nor any so deeply interesting to vital piety. We cannot but feel a regret, that hymns, which might

be composed and sung were there no Bible in existence, should be made to usurp the place of such as contain the very essence of the gospel.

The collection contains a few hymns, which respect the Lord Jesus Christ. We see no sentiment respecting this glorious personage, which is false. But we do not see some truths, which we believe absolutely essential to real christianity. We see neither his *atonement*, nor his *divinity*, in this compilation. He is acknowledged, indeed, as the Saviour of sinners, but it seems to be by *example* and *instruction*. We acknowledge these to be, in *part* the objects of his mission. But we believe, if he has not made an *atonement* for sinners, the "whole world lieth in wickedness," and must perish forever. That a collection of christian hymns should keep out of sight the doctrine of the atonement, appears to us like a treatise on the healing art, which should not contain a word on the subject of medicine.

With respect to the Lord Jesus Christ we cannot forbear here to remark, that if he be verily God, then every christian hymn book should acknowledge it, and give him the praise which is his due. If he be not, then it ought to be known to the church, that they may not give that glory to a creature, which belongs only to God. We see no absolute decision on this point in the collection before us.

We see alterations in some excellent hymns, which we cannot but regret ; and which perhaps are calculated to excite the suspicion of christians. A few instances we shall adduce. Hymn

60th, entitled "*The first and second coming of Christ*," is the 96th psalm in Watts' version. The second stanza in Watts runs thus;

"Say to the nations, Jesus reigns
God's own Almighty Son,
His power the sinking world sustains,
And grace surrounds his throne."

In the collection it is thus altered ;

"Say to the nations, Jesus came
A guilty world to save,
From vice and error to reclaim,
And rescue from the grave."

When Watts's noble mind was filled with contemplations on the glory of Christ, he could not write so *tamely* as this.

Again, the same psalm, 5th stanza. Watts.

"Behold he comes, he comes to bless
The nations, *as* their God."

Collection.

"Behold he comes, he comes to bless
The nations, *from* their God."

If Jesus Christ be God, then there is no more truth, in this case, in saying "*from*," than "*as*," and the poetry is not mended. If he be not, a book, for the worship of the only living and true God, should plainly tell us so.

The 6th stanza, in Watts, makes the voice of Christ raise the dead, at the judgment, and all the wicked tremble before him, as their judge. The collection makes his voice *instrumental* in raising the dead, and then spreads out into two stanzas, on the happiness of those who shall awake, without noticing the terrors of the wicked, or the character of the judge.

The index to the collection tells us, that this hymn is from Watts ; but we are no where advertised, that any alterations are made. By comparison we find

that much (almost one half) of the hymn is altered, and the distinguishing sentiments of Watts, left entirely out of view.

We will not say, that Watts would have blushed at some of the poetry, which is substituted for his ; though we have our suspicions ; but we think ourselves authorized to say, that when the very life and soul of a hymn is taken away, it ought not to be charged upon an author, who never would have suffered it, in such a *lacerated* state, to appear as his own.

We cannot particularize all the numerous alterations, which have been made in this collection, without any notice, or acknowledgment. We shall mention only one more. It respects the Divinity of our Saviour.

Hymn 66th on "*the Mission of Jesus Christ*," is taken from Doddridge. The 6th stanza, as he has it runs thus ;

"Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heav'n's eternal arches ring,
With thy beloved name."

The parody, in the collection, thus ;

"Our songs of joy and gratitude,
His welcome shall proclaim,
Hail ! to the Prince of peace who comes
In God his Father's name."

We wish to know, whether "*hosannas*" are taken away from the "*Prince of peace*," in this parody, because there are no examples in the scriptures of their being ascribed to him ? Or, if "*heaven's eternal arches*" do not "*ring with his beloved name*," when "*every creature which is in heaven*" is united in a song, with such holy ardor, that its sound has been heard even in this distant world, in accents

so distinct, that an apostle understood the language ; “ blessing, and honor, and glory, and power, be unto Him, that sitteth on the throne, and unto the Lamb, forever and ever ?” For our part, we are willing to sing hosannas, in our “ temples made with hands,” to the Prince of peace, while it is done in that “ temple not made with hands.” Our reply to those, who wish us to abandon our “ hosannas to the Lamb,” is, we only do on earth, what is done by the redeemed in heaven. We unite our voices with others ; we pray to be animated with the same spirit. We are willing, that they should lead in our devotions to God, and provided we may follow them, we are satisfied our safety and happiness will be secure.

Not to dwell longer on the passage before us, we think Dr. Doddridge deserves more respect, than is here paid him, when a highly beautiful stanza of his hymn is *mutilated*, and *metamorphosed*, and that, when neither reason, nor taste, nor truth, nor devotion demanded it.

To us, we confess, all this and much more of the same kind, which every reader will discern, who compares the hymns in the collection with the originals, appears to manifest a studious desire to keep the Divinity of the Son of God entirely out of our view.

If Jesus Christ be not truly God, then, after all these efforts, enough is not yet done. Creatures are called upon to sing his praise. (See p. 10, 60, &c.) What kind of employment is it for churches to be chanting the praises of a creature, when Jehovah says, “ *My glory I will not give unto another ?*” If Je-

sus Christ be not God, then for conscience sake let our language in worship be such, as to give no countenance or currency to idolatry. Let our books of devotion place creatures in their proper station, and never appropriate to them, in any shape, what is due to God alone.

But if all heaven adore the Saviour as God ; if “ *all the angels*” are commanded “ *to worship him ;*” if he be “ *the first and the last,*” the “ *Almighty,*” he who “ *searcheth the reins and the heart,*” and “ *knoweth what is in man ;*” if he be present *every where* with his disciples “ *always unto the end of the world ;*” if his name be “ *Wonderful, Counsellor, the Mighty God, the Everlasting Father, Jehovah, our Righteousness, and Emanuel, or God with us ;*” if he “ *thought it no robbery to be equal with God ;*” if he be “ *God, the true God, the only wise God, and God over all, blessed for ever ;*” if he “ *created all things and upholds them by the word of his power,*” and his “ *throne is for ever and ever ;*” all which are unequivocal assertions of the scriptures ; then it is an awful thing to exclude him from our hearts, or our devotions. If we praise a being different from the God of the scriptures, what profiteth our worship ? The subject is of transcendent magnitude. Either we must praise Jesus Christ, as very God, or we must esteem him as a creature, and withhold those ascriptions of praise, which are due to God alone. The question is of such a nature, as admits no middle way. True worship, or idolatry, is the alternative.

The collection before us attempts a middle course; but in vain. If Jesus be God, any thing short of the most explicit avowal and worship of him, is dangerous in the extreme. If he be not, he is but a creature, and it is idolatry to sing his praises in a christian church. A revelation from heaven, the great object of which is to instruct us in the knowledge of God, cannot leave the question undecided, who that God is. Hymns, then, so *mutilated*, as neither to acknowledge Christ expressly as God, nor to deny his claim to praise, cannot be properly adapted to the worship of a christian assembly.

"*Ye worship ye know not what*," was a reproof, administered by our blessed Saviour, which is full of instruction. A church, who are called upon to unite in praise, should *plainly* know whether they are chanting to the glory of a creature, or of the Creator.

We have our objections to some sentiments in this collection, beside those already mentioned. The "*Universal Prayer*," or, as we think it ought to be entitled, the "*Universalist's Prayer*," of Pope, is introduced as a hymn, to be sung by a christian church. Some alterations are made, as usual, without giving any notice to the reader. As we cannot be minute, we shall mention but one. It is in the last line of the first stanza. In Pope it stands thus :

"Father of all, in every age,
In every clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord."

In the collection thus :

"Father of all, in every age,
In every clime ador'd,
By saint, by savage, and by sage,
The Universal Lord."

As the sense of this last line, is regulated by the one which precedes it, we see no real difference between the sentiment of Pope, and that of the compilation. We presume no alteration of sentiment was intended; but apprehensions might have been entertained, that the name "*Jove*" would appear a little *uncouth*, in a book of christian hymns. Whether the Lord of the "*savage, and the sage*," that is, "*Jove*," the *Optimus, Maximus*, of the vulgar and wiser heathen, be equal to Jehovah, and his worship "in every clime" the same, we think St. Paul has decided, when he says, "The things, which the Gentiles sacrifice, they sacrifice unto devils." We need not repeat what every school-boy knows, that sacrifices to Jove were more frequent and magnificent, than any other among the heathen. Judge ye, if it be proper, in a christian church, to set the worship of devils on the same footing with the worship of the true God. To say the least; must we, in singing the praises of God, declare that the savages worship him just as we do, or as acceptably?

Pope's *Universal Prayer* is a second part to his *Essay on Man*, or rather an appendix. David Hume would have cheerfully acceded to either. Hymns which prostrate and confound all religions, and reduce them all to a level, may be adapted to a skeptical assembly; but we cannot say, that we believe there is prudence, or propriety, in making

them a part of christian worship.

Among the list of authors, from whom the collection before us is made, we see many names, which we are accustomed to reverence, and "whose praise is in all the churches." We were certainly surprised to see some others, whose fame as christians, if our memories do not fail us, has never gone forth. Indeed, we should as soon have expected to see the names of Orpheus, or Callimachus, or Horace, or even Anacreon, as some of those which the index presents to our view. But that "*right of private judgment*," and that "*candor*," whose praises are to be sung by the church of God (see pp. 67—69, &c. onwards,) can abolish all distinctions, and unite us in the most affectionate manner, in worship with a Roscoe, and a Darwin!! If it be necessary to have recourse to authors like these, to select a part of our devotions, in order that we may wipe off the aspersions of "bigotry" and "uncharitableness," we prefer taking up our cross, and keeping on in the *good old path*, though it conduct us through "*evil report*."

We would not sing in the temple of God, a hymn composed by Voltaire, however great might be its merits. The association of ideas would mar all the pleasure of devotion. For the same reasons we object to singing the hymns of any person, as a part of christian worship, who if not an open and avowed infidel, at least was never suspected to possess vital piety.

Upon the whole, whoever examines the most evangelical hymns in the collection before us, and compares them with the

VOL. I. *New Series*.

originals, will see that they have been too much transformed, to be correctly ascribed to their original authors. What this means we pretend not to say. If the church, who use these hymns, have compared them with the originals, and are satisfied with the alterations, it is *one thing*. If they suppose they are singing the composition of Watts, Doddridge, &c. in this collection, it is *another*.

We have offered these strictures with plainness and freedom. To wound or offend any one by them, is very remote from our wishes. The importance of the subject is the apology we offer for the length of our remarks. We have purposely declined all minor and verbal criticisms. We feel that churches should make the selection of the language of their praise a very serious business, and that it should be peculiarly pure and evangelical. We cannot say that the collection before us, as it now stands altered, is such an one as we can recommend. We lament that further differences and distinctions are multiplying in divers ways among our churches, and earnestly pray that the time may speedily come, when the "*name of the Lord shall be one, and his praise one throughout all the earth*."

DR. REES' CYCLOPÆDIA, VOL. II.
PART I.

Continued from page 138.

UNDER the head of NORTH AMERICA in *History*, the associates of Mr. Bradford have introduced two or three pages of useful matter relative to the government, commerce, revenues,

&c. of the United States. In giving an account of the literary institutions of our country, they state that Yale College maintains about one hundred and thirty students; whereas the average number of students for the last eight years, has been somewhat above two hundred.

AMMONIA. The American Editors have added to the account of this *alkali*, a description of the uses and properties of *sal ammoniac*.

AMPHIBIA contains a satisfactory note, given by Mr. Peale, on the Siren genus of reptiles.

AMPHIBIOUS. Under this article some valuable information, is furnished by the American Editors, on the peculiar organization of those animals, which live a part of the time in the water.

Under **AMPHISBÆNA** an account of those curious worms supposed by the vulgar to originate from hair, is added. This animal, it seems, is generally produced from the body of the black beetle.

AMSTERDAM, NEW, an island in the South sea, is particularly described from Staunton's Embassy to China. This island, of which no mention is made in the English edition, is supposed for good reasons, to have been formed by volcanos. It is four miles long and three broad.

AMYGDALUS is much enlarged, and contains different methods of cultivating, preserving, and improving peach-trees, as suggested from experiments by different gentlemen in New Jersey and Pennsylvania. It may be useful to agricultural gentlemen in New England to be made acquainted with some of these processes. Mr. Ellis of New Jersey pre-

scribes the following method of preserving the peach-trees from the worm that infests them:

"In the Spring when the blossoms are out, clear away the dirt, so as to expose the root of the tree to the depth of three inches; surround the tree with straw about three feet long, applied length ways, so that it may have a covering one inch thick, which extends to the bottom of the hole, the butt ends of the straw resting upon the ground at the bottom; bind this straw round the tree with three bands; one near the top, one at the middle, and the third at the surface of the earth; then fill up the hole at the root with earth, and press it closely round with straw. When the white frosts appear, the straw should be removed, and the tree remain uncovered, until the blossoms put out in the spring. By this process the fly is prevented from depositing its egg within three feet of the root, and although it may place the egg above that distance, the worm travels so slow that it cannot reach the ground before frost, and therefore is killed before it is able to injure the tree. The truth of the principle is proved by the following fact: I practised this method with a large number of peach trees, and they flourished remarkably, without any appearance of injury from the worm, for several years, when I was induced to discontinue the straw with about twenty of them. All those *without* the straw have declined, while the others *with it*, continue as vigorous as ever."

Mr. Coulter of Pennsylvania gives the following directions, as the result of forty-five years experience.

"The principal causes of peach trees dying, while young, are the planting, transplanting, and pruning the *same stock*, which causes the stock to be open and tender, and the bark of the tree very rough; this roughness of the bark gives opportunities to insects to lodge and breed in it, and birds search after these insects for their support, and with their sharp bills wound the stock in many places; from which wound the sap of the tree is drawn out, which con-

geals, and never fails to render the tree useless in a few years : to prevent which, transplant your peach trees as young as possible, where you mean them to stand ; if in the kernel, so much the better, because in that case there will be no check of growth, which always injures peach trees. Plant the trees 16 feet apart, both ways, except you would wish to take your waggon through the orchard to carry the peaches away ; in that case, give 24 feet distance to every fifth row, one way, after transplanting. You may plough and harrow amongst your peach trees, for two years, paying no regard to wounding or tearing them, so that you do not take them up by the roots. In the month of March or April in the third year after transplanting, *cut them all off by the ground*, plough and harrow among them as before, taking special care not to wound or tear them in the smallest degree, letting all the sprouts or scions grow, that *will* grow ; cut none away, although six or more should come from the old stump ; the young scions will grow up to bearing trees, on account of the roots being strong. Let no kind of beasts into peach orchards (hogs excepted) for fear of wounding the trees, as the least wound will greatly injure them, by draining away that substance which is the life of the tree ; which although it may live many years, the produce is not so great, neither is the fruit so good. After the old stock is cut away, the third year after transplanting, the sprouts or scions will grow up all round the old stump, from four to six in number ; no more will come to maturity than the old stump can nourish and support ; the remainder will die before they bear fruit. These may be cut away, taking care not to wound any part of the stock or the bark. The sprouts growing all round the old stump, when loaded with fruit, will bind and rest on the ground in every direction, without injuring any of them, for many years ; all of them being rooted in the ground as though they had been planted."

Mr. Coulter further gives it as his opinion, that a poor soil produces better peaches than a

good one ; and that it is safest to plant the trees on the north side of a hill, as there is less danger of the fruit suffering from early frosts in such a position. It is hoped our countrymen will pay more attention to raising fruit, than they have generally been accustomed to do, as by very little expense or trouble in this way, much is added to the comfort of life.

ANAGALLIS, an herb vulgarly called *poor man's weather-glass*, has been thought a remedy for the *hydrophobia* ; but in a note inserted from Dr. Mease, its efficacy is questioned.

ANCIENT LANGUAGES, a new article in this edition, contains some very just observations, introduced from Miller's retrospect of the eighteenth century, on the benefits to be derived from a critical knowledge of the Greek and Roman classics.

"Perhaps it may be questioned," says this able writer, "whether a man can possibly understand any one modern language in its various inflections, beauties and shades of meaning, without having some acquaintance with those ancient tongues. Certain it is, that almost the whole of that invaluable mass of instruction, on this subject, to be derived from *etymological* inquiries depends on such an acquaintance, and must be commensurate with its extent. Hence it is supposed by some of the most judicious literary historians, that the high estimate set on classical literature, and the enthusiastic attention paid to it, until within a few years past, may be considered among the principal causes of that rapid improvement, in several European languages, which distinguishes the seventeenth and eighteenth centuries. By diligently studying the ancient models of composition, and habitually referring to them as standards, the literati of those days were enabled to transfer their beauties into the living languages ; to give the latter a portion

of the copiousness, regularity and numerous excellencies of the former, and to convert them, from that miserable, defective and barbarous state in which they were found, to a degree of richness and refinement bordering on rivalry with their admired patterns."

Though it is doubtless of great advantage to the interests of literature, that modern works of genius universally make their appearance in modern languages, contrary to the practice of former ages; yet we can by no means admit, according to doctrines frequently inculcated of late, that the study of the learned languages ought to be entirely neglected. On the contrary, we would advise every man, who wishes to be an orator, a proficient in polite literature, a good writer, or a person of refined and correct taste, to follow the direction of Horace with respect to the writers of antiquity:

Nocturna versate manu, versate diurna.

We are confident that there has not been, in modern times, either a finished writer, an accomplished public speaker, or a good judge of fine writing, who has not been, in some good degree, acquainted with the ancient classics. And we with pleasure embrace this opportunity of declaring, that we are convinced, from the best sources of information, that a taste for Greek and Roman literature is fast gaining ground in New-England.

ANDAMAN'S, *islands* situated in the gulf of Bengal, and inhabited by savages of the most debased character, have received from the American editors a very particular description.

The article ANGEL is treated by Dr. Rees, or some of his as-

sociates, in a very loose, unsatisfactory and blameable manner. The opinions, conjectures, surmises, and doubts of Jews, Pagans, Mahometans, and Christians, are inserted, instead of any systematic account of angels, gathered from the word of God. The direct tendency of such a method of handling theological subjects, is to induce those who are not well grounded in the faith, to consider one opinion as entitled to equal credit with another; i. e. every opinion as entitled to no credit at all.

"The Scripture," says the Cyclopædist, "uses the term angel to denote other beings or agents, besides those spirits that occupy a rank and dignity superior to man. Accordingly it has been a concurrent opinion of the Hebrew and Samaritan schools, that the word angel does not only mean a spirit, but sometimes also all sorts of powers or instruments which God is pleased to use, and by means of which he acts. So that the elements of the world, fire, air, winds, and storms, in particular vision, and, in the language of Scripture, are called "angels of the Lord, which do his will." In this sense is to be understood the expression of the Psalmist (Ps. civ. 4.) "who maketh his angels spirits, his ministers a flame of fire," i. e. who maketh winds his angels, and lightnings his messengers."

To this reasoning, the American editors have subjoined the following well written paragraph.

"Whatever may have been the "concurrent opinion of the Hebrew and Samaritan schools," which we know were, in many respects, most profoundly ignorant of the true sense of the sacred oracles, it seems strange that any christian, who has studied them with care, should be capable of entertaining the extraordinary notions contained in this section. All these notions it will be observed, are unsupported by any thing that deserves the name of proof. An attempt is made indeed to force to their aid a passage from the 104th Psalm. But

this is done by giving that passage not only a new, but a most unwarrantable translation; a translation which divine authority stamps with falsehood in Heb. i, 7, where if this rendering be introduced in place of the genuine reading, which is given verbatim from the 104th Psalm, the sacred penman will appear to have written the grossest nonsense. And the various texts or portions both of the Old and New Testament, which are afterwards referred to, are all of them as easily explained, and some of them incomparably more so, by adopting the generally-received opinion relative to angelic power and agency, than by the help of this singular system, which supposes that "all sorts of powers or instruments, which God is pleased to use, and by means of which he acts," are, in the language of the bible, denominated *angels*. Of this system the direct tendency, if not the real design, appears to be, to represent the language of Scripture as so vague and equivocal, that it may receive any construction whatever, and to destroy the belief that there are any such beings as angels, considered as spirits who possess a separate existence, extraordinary powers, and an important agency in the events and concerns of our world. Yet that such beings do exist is distinctly admitted in the beginning of the article, and is so clearly, fully, and repeatedly announced in Scripture, that whoever sincerely believes in its veracity, can as little doubt of this truth as of any that revelation teaches."

In a subsequent section of this article we are gravely told that Dr. Priestly and others

"Consider the fall of angels as very problematical; and though it cannot be said that the thing is absolutely impossible, yet they conceive that it seems, upon the face of it, to be very improbable."

This audacious language is very properly reprehended by the American editors, who say—

"We are expressly told by Christ himself, that at the general judgment, he will say to the wicked, 'Depart from me ye cursed into everlasting fire, prepared for the devil

and his angels.'" To the Jews he said "Ye are of your father the devil—he is a liar and the father of it—a murderer from the beginning." We are also informed that Christ was "led up into the wilderness to be tempted of the devil;" that "the tempter came to him;" and a detailed account is given of the very words and artifices that were used in the temptation, and of the replies and defeat, which they received from the Saviour. The author of the Acts of the Apostles states, that it was a part of the work of Christ when on earth, "to heal all those that were oppressed of the devil;" and a large portion of the evangelic history is employed in giving us an account of those, who were thus healed. By the apostle Paul we are warned "not to give place to the devil;" taught how "we may be able to stand against the wiles of the devil;" apprised of the danger of "falling into the condemnation of the devil;" shewn how those, who have fallen may "recover themselves out of the snare of the devil;" and told that there are certain doctrines which are "doctrines of devils." St. James gives this admonition—"Resist the devil and he will flee from you;" and he assures us that the "devils believe and tremble;" and that there is a kind of wisdom that is "earthly, sensual, devilish." The author of the epistle to the Hebrews declares, that Christ died "that he might destroy him who had the power of death, that is the devil." The same thing is taught by St. John, who assures us, that "for this purpose the Son of God was manifested, that he might destroy the work of the devil;" and adds, that "he that committeth sin is of the devil." St. Peter exhorts his brethren in this language: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist stedfast in the faith." The same apostle, in his second epistle, informs us that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." This coincides exactly with what we are told by St. Jude, who is supposed by some to have quoted Pe-

ter with a little amplification, where he says "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." The writer of the Apocalypse speaks more than once of "the old serpent, which is the devil and satan," of his agency and instruments, and of their final and eternal perdition. All this, and abundantly more than this, we are told in the New Testament, about those apostate and fallen angels, who are commonly called *devils*, and the chief or prince of whom appears to be denominated, by way of eminence, "the devil and satan." These selections have been made with a particular view to shew that there is not a single writer of this part of the sacred canon who does not speak, in the plainest and most express terms, of these *evil spirits*, and in a manner which shews that their existence and agency is not to be doubted. And are we, notwithstanding this, to be gravely informed by writers professing christianity, that they "consider the fall of angels as very problematical; and though it cannot be said that the thing is absolutely impossible, yet they conceive that it seems upon the face of it to be very improbable?" What! "very problematical," and "upon the face of it very improbable," when the fact is attested by Christ and by all the writers of the New Testament! Yes, exactly so. But can those who talk at this rate justly claim to be considered as christians at all? No assuredly. And when men who must be active, have in their hearts taken the side, it is earnestly to be wished that they would openly appear in the ranks, of infidelity; that thus they might no longer possess the advantage of thrusting at religion under the guise of friendship; nor of betraying her sacred cause to the enemy by a pretended defence, or by weakening or throwing down the ramparts on which her safety depends.

At the close of their remarks, the American editors give notice of the manner in which they shall henceforth treat theological articles, in the following words:

"Since indeed it has been deter-

mined that nothing which appears in "Rees' New Cyclopædia" shall henceforth be omitted in the American edition of the work, we thought it incumbent to avow, and we have accordingly here avowed, the principles which will govern us in examining and remarking on the moral and theological opinions which it exhibits. We are sensible that this is an arduous, an important, and a delicate duty. We have approached it not without undissembled diffidence in our ability to discharge it worthily. In its execution we believe that we can promise *diligence* and *vigilance*; and we shall endeavour not to transgress the prescriptions of decorum, the laws of candor, nor the demands of christian meekness. With all this, however, we believe it to be perfectly consistent to say, that it will be matter of little concern to us in what class of living literary merit the name may be enrolled, or in what niche of the temple of fame the statue may be found, of him who has touched irreverently the hallowed depository of God's revealed will.—In the best manner we can, we will withstand his audacity, expose his impiety, and invest him with his proper character: for we believe with Young, that "with the talents of an angel a man may be a fool." Those who sympathize with heretics and infidels will in vain endeavour to turn us from our purpose. Our work is sacred and we dare not slight it.—Our responsibility is not only to man but to God."

ANGLING has received considerable additions, among which are a couple of very diverting anecdotes. One related by Dr. Franklin is as follows:—

"That setting out from Philadelphia at six o'clock on a summer's morning, to go about 15 miles, he passed a brook, where a gentleman was angling; he inquired what sport, and was told none; but, added the gentleman, I have only been here two hours. The doctor continued his journey, and on his return in the evening found the angler at the same spot, and repeated his inquiry; very good sport was the reply: the query was naturally resumed by asking how many fish he had caught? None at all, an-

swered the gentleman, but about the middle of the day I had a most glorious nibble."

Many errors are corrected in the tables, and calculations under the article ANNUITIES.

In this part of the second volume, besides what have been noticed already, the following articles in geography are new; viz. *Amien*, *Amul*, *Anarghia*, *Andover*, *Mass.* and *Angelo*, *Monte San*. In the same branch the following have received additions; viz. *Amack*, *Amasia*, *Amiens*, *Amirante*, *Amu*, *Amuskeag falls*, *Androscoggin*, *Angara*, *Angers*, and *Anjengo*.

On other subjects the following are new; viz. *Ambury*, *Amphitane*, and *Animal life*; and the following have received additions; viz. *Amnios*, *liquor of*, *Amplification*, *Amyris*, *Anasaria*, *Andromeda*, *Anemometer*, *Angelo*, *Michael*, *Anglocalvinist*, *Anchinga*, *Animation suspended*, *Annotto*, and *Anodyne*.

We were sorry not to find any account of *AMADIS DE GAUL* in its place, as it is so frequently mentioned in writers, and yet so little is known of it in this country.

(End of Vol II. p. I.)
To be continued.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

CENT SOCIETY.

THE progress of the *Cent Society* is pleasing to all who wish well to the missionary interest. To encourage benevolent ladies to continue their liberality, we inform them, that the board of trustees, at their session in May last, appointed a committee to dispose of the books belonging to the Society, agreeably to the intention of the donors. Some hundreds of Bibles, Testaments, Dr. Watts' Psalms and Hymns, Watts' Divine Songs for children, many school

books, &c. have also been purchased with the cent money, which have been, or which will be, sent, into the wilderness for the benefit of those poor families and persons, who are supposed not to possess such valuable books. The committee are determined to execute their commission with unremitting exertions, until every CENT of this generous FUND shall be disposed of for the accomplishment of the friendly wishes of those pious females, whose hearts are open to afford relief to those inhabitants on our frontiers, who they hope will esteem the *Bible* to be a most precious treasure.

List of sundry donations from Ladies to the Cent Society. 1808.

	\$	c.
By the Rev. Dr. Emmons, from ladies in Franklin	17	32
Rev. William Burnham, do from West Parish in Bradford	20	36
From Mrs. Green, in Carlisle		50
Mrs. Olive Howe and ladies in Hopkinton	3	13
Mrs. Elizabeth Eaton and do. in Framingham	5	84
By the Rev. Jacob Norton, from do. in Weymouth	5	50
Rev. Dr. Parish, from do. in Byfield	11	41
Rev. Samuel Worcester, from do. in Salem	16	13
Rev. Dr. Spring, from do. in Newburyport	35	58
from do.	3	90

184 *Society for promoting Christian Knowledge.* [Sept.

By the Rev. Paul Litchfield, from do. in Carlisle	- - - -	3
Rev. James Jenkins, from do. 1st Parish, Scituate	- - - -	5 12
Rev. Mr. Prentiss, from do. in Medfield	- - - -	10
From ladies in Newton, 2d Parish	- - - -	2 15
By the Rev. Samuel Austin, from do. in Worcester	- - - -	18 66
From ladies in Walpole	- - - -	1
By the Rev. Timothy Dickenson do. in Holliston	- - - -	3 92
Sherburne	- - - -	4 64
Medway	- - - -	1—9 56
By the Rev. Mr. Barker, from do. in Middleborough	- - - -	7
From Mrs. Emerson, do. in Beverly	- - - -	63 60
By the Rev. Mr. Burr, from do. in Sandwich	- - - -	17 50
From ladies in Marblehead	- - - -	16 62
By the Rev. Mr. Long, from do. in Milford	- - - -	3 12
Rev. Mr. Howe, from do. in Hopkinton	- - - -	3 12
Rev. Samuel Niles, from do. in Abington	- - - -	4 50
from do. in Pembroke	- - - -	16 16
from do. in Hanover	- - - -	2 45
from do. in Bridgewater	- - - -	52
By the Rev. Joseph Goff, from ladies in Sutton	- - - -	3 62
J. W. Seabury from do. in Taunton	- - - -	15
Mrs. Cleveland, do. in Wrentham	- - - -	6 4
James Baker, do. Dorchester	- - - -	10 50
Mrs. Sophia Walker, do. Danvers	- - - -	21 6
Rev. Jonathan Strong, do. Randolph	- - - -	4
Rev. Elisha Fisk, do. Wrentham	- - - -	3 50
From ladies in Boston	- - - -	73
		<hr/> \$ 439 86
Number of Books from do.	- - - -	3 75
From ten ladies in Boston, to be laid out in Bibles	- - - -	20
		<hr/> \$ 459 86

At a meeting of the society for promoting the knowledge of the sacred scriptures and the practice of the gospel doctrine, resolved to make the following publication :

Solicitous to forward the object of their association, the society published, near the close of 1806, a statement of the general principles on which they have united, and invited their christian brethren of all denominations to co-operate with them in the important cause of diffusing divine knowledge, and promoting the practice of gospel virtue. At the same time they proposed for discussion several questions, the correct solution of which was considered subservient to the general object, and the answers to which were requested by the first day of December, 1808.

No communications, however, were received, which accorded with the rules contained in the proposal ; nor, in any answer was the discussion

managed in that manner and pursued to that extent, which might have been expected in a treatise designed for the press, and which ought to combine all the principal ideas involved in the elucidation of the subject.

The society, therefore, renew their proposal of the same questions, upon which the answers are expected before the first day of December, 1808, in a fair, legible hand, copied by another, with a symbolum, as usual, the author's name written in a separate sealed paper, superscribed with the symbolum of his dissertation, and forwarded, with the dissertation free of postage, to the Rev. John Sherman, secretary of the society.

1. What are the principal causes of the increasing fanaticism, enthusiasm and infidelity within the limits of the middle and eastern States ?

2. What are the most potent remedies for these moral diseases ?

3. In what manner may these remedies be most successfully applied?

The crowned dissertation upon these questions shall be published, and the author shall receive a premium of fifty dollars. The second shall be noticed with an accesset.

Members of the society, who may write upon the subject, shall sign their dissertations with their proper names, without being candidates for the prize.

The society also propose the following questions for 1809, under the same stipulation:

What degree of knowledge in Oriental and Greek literature, jewish antiquities and ecclesiastical history, is requisite to qualify a minister of the gospel to silence the cavils and successfully refute the objections of ancient and modern infidels, against the jewish and christian revelations?

In view of the obvious utility of candid and luminous answers to these questions, the society earnestly solicit the aid of their enlightened christian brethren, and indulge the fond hope, that those who have leisure will generously exert their abilities to elucidate these subjects for the benefit of the christian cause.

By order of the society,

JOHN SHERMAN, *Sec'y.*
Trenton, Oneida, N.Y. March 1, 1808.

GREAT BRITAIN.

THE *fourteenth* general meeting of the London Missionary Society, was held in London on the 11th, 12th, and 13th of May, 1808.

The usual course of religious exercises was performed, the particular account of which, in the London Evangelical Magazine, closes as follows—

“Such was the fourteenth general meeting of the society,—a season of sacred delight to many thousands; affording many opportunities of lively devotion, and of receiving much religious instruction; exciting an increasing and affectionate regard to that divine system of saving truth, which they labor to diffuse among the heathen; giving occasion for the exercise of christian compassion to the souls of men; and presenting such an opportunity of delightful intercourse among believers, from va-

rious parts of the world, as rarely occurs on any other occasion; and which gives a new impulse to that zeal for the honor of the Divine Redeemer, which, we trust, will prove one of the instruments of extending his kingdom throughout the world.

Letter from Pomare, King of Otaheite, to the Missionary Society.

“*Matavae, Otaheite, Jan. 1st, 1807.*

“FRIENDS,

“I wish you every blessing, friends, in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

“Friends, I wish you health and prosperity, may I also live, and may Jehovah save us all.

“Friends, with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes I fully consent to, and shall consequently banish Oro, and send him to Raatea.

“Friends, I do therefore believe and shall obey your word.

“Friends, I hope you also will consent to my request, which is this, I wish you to send a great number of men, women, and children here.

“Friends, send also property, and cloth for us, and we also will adopt English customs—

“Friends, send also plenty of muskets and powder, for wars are frequent in our country—should I be killed, you will have nothing in Tahete; do not come here when I am dead; Tahete is a regardless country, and should I die with sickness, do not come here. This also I wish, that you would send me all the curious things that you have in England.—Also send me every thing necessary for writing. Paper, ink, and pens in abundance, let no writing utensil be wanting—

“Friends, I have done, and have nothing at all more to ask you for. As for your desire to instruct Tahete, 'tis what I fully acquiesce in. 'Tis a common thing for people not to understand at first, but your object is good, and I fully consent to it, and shall cast off all evil customs.

Z

"What I say is truth, and no lie, it is the real truth—

"This is all I have to write, I have done.

"Friends, write to me, that I may know what you have to say—

"I wish you life, and every blessing. May I also live, and may Jehovah save us all—

"POMARE, *King of Tahete, &c. &c.*

"For my friends the Missionary Society, London.

ABSTRACT OF THE FOURTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

IN the last report, the committee noticed the pleasing effects produced on the continent by this society, notwithstanding the war. They have since been gratified with information, that the Bible Society at Basle was laboring with assiduity in the printing both of the Old and New Testament. They have also learnt that a considerable addition to the funds of that society was expected. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, the fifty-sixth sheet of the Bohemian Bible was printed in May, 1807. The total interruption of all correspondence with the continent, since that time, has deprived the committee of any further information either from Basle or Berlin, or from Petersburg or Esthonia. Nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the society's expense, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it. The state of Iceland renders this intelligence particularly interesting: the scriptures are highly esteemed by the common people there, and are read whenever they can be obtained, in their domestic worship, in preference to all other books; but copies had become so scarce, that they could not be purchased at any price. The five hundred copies of the New Testament, intended for the bishop of that island, were detained for a vessel destined for the place of his residence, and were in Copenhagen

during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. The intention of the committee to promote an edition of the entire scriptures in Icelandic, has been suspended by the war between this country and Denmark. The society, its object, and operations, have at the same time the cordial approbation of the Danish Society for promoting the Gospel, and of that established at Stockholm *pro Fide et Christianismo*. And this affords the hope of their co-operation whenever peace shall be restored.

The committee have received several communications relative to the translating and printing of the scriptures in the Calmuck dialect. From these it appears that a small portion of the scriptures had been translated into that dialect by some ministers of the United Brethren at Sarepta; that proper types for printing it could be procured at a moderate charge, at Petersburg; and that nothing was wanting but the assistance of the society to promote this work. The committee have granted the sum required for procuring types, being about sixty pounds; and have recommended to the ministers to proceed in translating entire books of the New Testament, promising further assistance in proportion to their progress.

The 400 Bibles and 200 Testaments sent from Halle for the use of the German colonies on the Wolga, arrived safe at Petersburg; and the emperor of Russia has graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply was received on the Wolga with the most lively demonstrations of joy and gratitude both by ministers and people.

The 500 copies of the gospel of St. John in the Mohawk language have been received by the Mohawks, with grateful acknowledgments; and the committee have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

The committee have it under con-

sideration to print an edition of the Tamulian* version of the scriptures; and they have sent to Bengal 500 Bibles and 1000 Testaments, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purpose. They have dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee have reason to believe they would be received, as they have information that 600 Spanish Testaments, that had been transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country.† A large supply of English Bibles and New Testaments has been sent to Gibraltar for the use of the garrison. Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number consigned to the care of the Rev. Mr.

* *The Tamulian is the language spoken in the southern parts of the Indian peninsula.*

† *Extract of a Letter from Monte Video, dated Sept. 3, 1807.*

"I have lately enjoyed very great facilities for the distribution of the New Testaments. I have within the last month distributed upwards of 200, all which are spread about, and many of them leagues up the country. I could easily have disposed of many more, had I possessed them, as almost every customer for the last three weeks made a point of asking for a 'Biblita.' Even priests have come for them; and gone so far as to recommend them to Spaniards as good and fair copies in my hearing. One of these has paid me several visits; one of which, on a Sabbath morning, occupied a considerable portion of time, in discoursing on this work, and religious subjects in general. He stated that this was the only copy of the scriptures in the Spanish tongue extant in Monte Video or the surrounding continent; and that upon giving it an examination by the Latin, he found it a pure and correct copy of the ancient text, without any reference made to catholic questions: this surprised him not a little."

Marsden, for the benefit of the convicts in New South Wales. S. D. Street, Esq. senior master in chancery for the province of New Brunswick, has taken charge of a number of Bibles and New Testaments for that province, where they were much wanted.

The printing of an edition of the scriptures in Arabic, and of the New Testament in modern Greek, has engaged the attention of the committee.

The editions of the scriptures in Welsh and Gaelic have been completed. Applications have been already received for more than half the impression; and the whole will probably be called for. Five hundred Gaelic Bibles and 800 New Testaments have been sent to Nova Scotia and Canada for sale, or gratuitous distribution among the poor Highlanders in that part of the world.

The committee, since their last Report, have received information which has induced them to suspend all measures with a view to an edition of the scriptures in Irish. They have however granted a further supply of English Testaments and Bibles to seventy-four flourishing Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also given a member of this society 1000 New Testaments for distribution in Ireland; and have voted a supply to a Roman catholic school in the same country.

The committee have sincere gratification in reporting that *The Dublin Bible Society* (now *The Hibernian Bible Society*) has received considerable patronage; and they have endeavoured to promote its object by a donation of 100*l.* Another Bible Society has been formed at Cork, under the presidency of the diocesan of that county; to which a donation of 100*l.* has also been presented.

Seven thousand copies of the French Testament have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the scriptures have been sent to the sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the scriptures

to the prisoners in Newgate and other jails; a supply has been sent for the use of numerous female convicts sailing to New South Wales; and a grant has been made to the Refuge for the Destitute.

The society has received during the last year the same liberal support as formerly. The contributions from Scotland have been very ample. The association in London for contributing to its funds, have continued their active exertions with increased effect. And the augmentation from congregational collections and from the liberality of individuals has been considerable. The names of the archbishop of Cashel and of lord Headly, are added to the vice-presidents of the society.

The accession of valuable books to the library of the society has been considerable; and, by the continuance of the same liberality, the committee trust that the society will in time possess a collection of the scriptures in various languages, as well as of other biblical works, which will prove of the greatest utility, not only to the society in publishing the scriptures, but to such of the subscribers as may have occasion to consult them.

In consequence of the vast increase of the business of the institution, the committee have found it necessary to make a fresh arrangement with respect to their depository, which is now placed under the charge of a bookseller, Mr. Leonard Renton Seeley, No. 169, Fleet street, to whom all future orders must be sent. Mr. Smith continues to act as collector and accountant.

In closing their Report the committee observe, "that the benefits of an institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow creatures in so many parts of the world, cannot be too highly estimated. The weight of this last observation will be sensibly perceived, if we extend our view to the effects produced by the example and encouragement of the society in exciting an ardent zeal of co-operation with its efforts both within and

without the united kingdom. Your committee lament that the prospect of a most extensive circulation of the scriptures on the continent, which was opened to their view, should for a time have been overcast; but they have the consolation to know that the active exertions of the friends of christianity in Germany, Denmark, Prussia, Switzerland, and other parts, have not entirely subsided; and that they only wait the return of a more prosperous period to resume them with redoubled vigor.

"On the whole, the committee look forward with anxiety to the day when 'the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.'

"In the mean time, blest as we are by the mercies of Providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a correspondent, 'to do good whilst we have the opportunity,' make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation of the holy scriptures, till 'all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God.'"

GENERAL UNION OF INDEPENDENTS.

ON Wednesday, May, 18, a sermon was delivered at the Rev. Mr. Wall's, Moorfields, London, before the members and friends of the Union, by the Rev. Dr. Williams of Rotherham. The text, Phil. i. 27. "That ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." In this discourse the preacher, 1. Considered the general grounds of christian unanimity;—2. Stated the nature of the congregational union intended;—3. The principal objects proposed by it;—4. The best mode of effecting the ends in view;—and, 5. Its peculiar advantages. Each of these particulars was amplified in an able manner; and the whole tended strongly to recommend the union proposed. Mr. Bogue prayed before the sermon, and Mr. Cooke after it.

When the service was concluded, the society proceeded to business; Mr. Steven, the treasurer, in the chair. A Report was read by the Rev. T. Hill, one of the secretaries, stating the proceedings of the committee during the past year, and the gradual additions which had been made to the union of ministers or churches. We were glad to find, that several articles included in the objects of the union, which had been objected to by various friends, were given up; and the principal objects, the spread of the gospel in destitute places, and the encouragement of collecting cases by needful regulations, more distinctly and fully stated. The plan, as improved, will shortly be

printed, and dispersed among the ministers of this denomination.

The thanks of the meeting were voted to Dr. Williams for his sermon; and he was requested to print the same. Thanks were also voted to the treasurer, secretaries, and committee. The Rev. Mr. Buck was chosen joint secretary with Mr. Hill; and a new committee of twelve ministers and twenty-four lay gentlemen, for the following year, was chosen.

The business of the meeting was conducted in the most harmonious manner; and the prospect of the establishment, progress, and usefulness of the union, appeared to afford general satisfaction. *Evan. Mag.*

LIST OF NEW PUBLICATIONS.

NEW ORIGINAL WORKS PRINTED.

Three dissertations on Boylston prize questions, for the years 1806 and 1807. By George Cheyne Shattuck, M. D. Being the dissertations to which the Boylston prize questions were adjudged. To which is prefixed the public account of their adjudication. Boston; Belcher and Armstrong.

A Sermon delivered at Hallowell, before the Maine Missionary Society, at their anniversary, June 15, 1808. By Jonathan Scott, v. d. m. pastor of the first church in Minott. Hallowell; N. Cheever, printer.

An Address of the General Association of Connecticut, to the congregational ministers and churches of the State, on the importance of united endeavours to revive gospel discipline. Litchfield; Hosmer & Goodwin.

American Law Journal and Miscellaneous Repertory, conducted by John E. Hall, Esq. of Baltimore. Two numbers published, price one dollar per number. Boston; Farrand, Mallory, & Co. and Wm. P. Farrand & Co. Philadelphia, 1808.

Reports of the Trials of Col. Aaron Burr, late Vice President of the United States, for treason and for mis-

demeanor, in preparing the means of a military expedition against Mexico, &c. in the circuit court of the United States, at Richmond, 1807. To which is added an appendix, containing the arguments and evidence made use of to commit A. Burr, H. Blannerhasset, and J. Smith, to be sent for trial to the state of Kentucky, for treason or misdemeanor, alledged to be committed there. Taken in short hand, by David Robertson, counsellor at law, in two volumes. The first only is yet published, which sells at 3 dollars in boards. Philadelphia; Hopkins & Earle, 1808.

Fatal Revenge; or the Family of Montorio. A romance. By Dennis Jasper Murphy. In two vols. New York; L. Longworth, 1808.

A Selection of Psalms and Hymns, embracing all the varieties of subjects and metre, suitable for private devotion and the worship of churches. By William Emerson, A. M. pastor of the first church in Boston. Munroe, Francis, & Parker. 1808.

Reports of cases argued and determined in the supreme court of judicature and the court for the trial of Impeachments and the Correction of Errors in the state of New York, No. 1 and 2 of the 3d vol. containing the

cases in the supreme court for February and May terms, 1808. New York; Isaac Riley.

East's Reports of Cases argued and determined in the court of King's Bench. Vol. viii. London edition. Farrand, Mallory & Co. Boston.

NEW EDITIONS.

A new Gazetteer of the Eastern Continent; or a Geographical Dictionary: containing in alphabetical order, a description of all the countries, kingdoms, states, cities, towns, principal rivers, lakes, harbors, mountains, &c. &c. in Europe, Asia, and Africa, with their adjacent islands; carefully compiled from the best authorities. By Jedidiah Morse, D. D. A. A. S. S. H. S. author of the American Universal Geography and American Gazetteer; and Elijah Parish, D. D. pastor of the church in Byfield, Newbury. Illustrated with maps, and accompanied by a new and elegant general atlas of the world, containing in a separate volume, sixty-three maps, and comprising all the new discoveries to the present time. Designed as a second volume to the American Gazetteer. Second edition, enlarged and enriched with information of the late remarkable changes in the Eastern Continent. Boston; Thomas & Andrews. July, 1808.

Enfield's Speaker, 12 mo. price 1 dollar, from the last London edition with considerable additions. Boston; Joseph Larkin.

The Kingdom of Christ; a Missionary Sermon, preached before the general assembly of the Presbyterian church in Philadelphia, May 23, 1805. By Edward D. Griffin, A. M. one of the pastors of the Presbyterian church in Newark, New Jersey. Philadelphia, printed; Newburyport, reprinted, for Samuel Dole. 1808.

A Sermon preached before the general assembly of the Presbyterian church in the United States of America; by appointment of their standing committee of missions, May 19, 1806. By Eliphalet Nott, D. D. President of Union college, in the state of New York. Philadelphia, printed; Newburyport, reprinted, for Samuel Dole. 1808.

The Military Companion; being a

system of company discipline, founded on the regulations of Baron Steuben, late Major-General and Inspector-General of the United States. Containing the manual exercise, facings, steps, turnings, wheelings, miscellaneous evolutions and firings. Together with the duty of officers and privates. Designed for the use of the militia. Second edition, with additions and improvements, illustrated by handsome copper-plates of company evolutions. Thomas and Whipple, booksellers, Newburyport, publishers and proprietors, of the copy-right.

A Key to the Classical Pronunciation of Greek, Latin and Scripture, proper names: in which the words are accented and divided into syllables exactly as they ought to be pronounced. To which are added, Terminational Vocabularies of Hebrew, Greek, and Latin proper names: Concluding with observations on the Greek and Latin accent and quantity. By John Walker, author of the Critical Pronouncing Dictionary, &c. Farrand, Mallory, and Co. Suffolk Buildings. 1808.

"Marmion," a Tale of Flodden Field. By Sir Walter Scott, author of "Lay of the Last Minstrel." 2 vols. 12 mo. at \$1 75. The imported copy sells for \$10 50. Boston, Farrand, Mallory & Co. and Hopkins & Earle, Philadelphia. 1808.

WORKS PROPOSED.

Hopkins & Earle of Philadelphia, have issued proposals for printing the History of the World, from the reign of Alexander to that of Augustus. Comprehending the latter ages of European Greece, and the history of the Greek kingdoms in Asia and Africa, from their foundation to their destruction; with a preliminary survey of Alexander's conquests, and an estimate of his plans for their consolidation and improvement. By John Gillus, L. L. D. This work seems intended by Dr. Gillies, as a "second part" of his history of Ancient Greece, embracing a period of three hundred years, including the reign of the Conqueror Alexander ("the most brilliant era of Greece,") and the growth, ascendancy, and consolidation of the power of Rome; "perhaps

the most important period in the annals of mankind." It will be comprised in three vols. 8vo. of 460 pages each, and furnished to subscribers at seven dollars in sheep.

George W. Woodman, of New-Bedford, proposes publishing that valuable and scarce book, entitled, "Thoughts on Religion, and other Important Subjects; newly translated from the French of Blaise Pascal. To which are added, memoirs of his life and writings. To be comprised in one vol. 8vo. of about 400 pages, on a fine wove paper, and delivered to subscribers at two dollars.

Hopkins and Earle, Philadelphia, and Farrand, Mallory, and Co. Boston, have issued proposals for publishing a system of Exchange operations between the principal places of Europe. Containing the names and

divisions of the different monies; the usances of Bills; the times of grace, payment, protest, and the course of exchange between relative places in Europe, as respectively established; the manner in which their respective accounts are kept, and the manner of reducing bank to current money; with a reciprocal deduction of the different monies calculated upon the order of exchange, &c. In the manner of the French system of Joseph Rene Ruelle, by Peter Kuhn, jun. Esq. late consul of the United States of America, near the republic of Liguria. To which will be added, the weights, qualities, and names of all current coins, foreign and ancient, &c. &c. It will appear on a fine wove paper, in an 8vo. size of between 3 and 400 pages, and delivered to subscribers, in boards at four dollars.

THEOLOGICAL INSTITUTION.

Andover, Sept. 23, 1808.

THIS day, the THEOLOGICAL INSTITUTION, established in this town, was opened with the following appropriate solemnities. The morning exercises commenced with a prayer, by the Rev. Mr. FRENCH. This was followed by an historical summary of the rise and progress of Phillips Academy, by Dr. PEARSON. After this the constitution of the Theological seminary was read by Dr. PEARSON; the statutes of the Associate Founders, by Rev. Dr. MORSE; and the additional statutes of the Founders, by Rev. Mr. DANA of Newburyport.

In the afternoon divine service was opened with a prayer, by Rev. Mr. DANA. A sermon was preached by Rev. Dr. DWIGHT from Matt. xiii. 52. "Then said he unto them, Therefore every scribe, which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." To this succeeded the ordination of Dr. PEARSON. The consecrating prayer, by Rev. Dr. SPRING; the charge by Rev. Mr. FRENCH; and the right hand of fellowship by Rev. Dr. MORSE. After the ordination was finished, the creed was read by Rev. Dr. SPRING, and repeated and subscribed by the professors. Rev. Dr. PEARSON was then declared to be a professor in this institution, and in-

vested with the rights of office, by Dr. DWIGHT; and Rev. LEONARD WOODS, by Dr. PEARSON.

Professor WOODS then delivered his inaugural oration, *On the Glory and Excellency of the Gospel*. Professor PEARSON, in consequence of ill health and fatigue, was obliged to decline delivering his oration.

The solemnities were concluded with a prayer by Dr. DWIGHT.

The several pieces of sacred music, performed by the Middlesex, Essex and Suffolk Musical Associations, and other respectable gentlemen both of the clergy and laity, who politely gave their assistance in the solemnities of the day, were very highly gratifying to the audience. The anthem, which closed the whole, one of the first musical compositions, was sung in a manner equally honorable to the piece and to the performers.

The assembly convened from various parts of our country on this novel and interesting occasion was numerous and highly respectable. The day was delightful; and the satisfaction, generally expressed, gave great pleasure to the friends of the institution.

This auspicious commencement of an institution, so important to the interests of religion and our country, will, we hope, prove a bright morning of a prosperous day.

The performances of the day, we understand, are to be published.

POETRY.

THE DYING MARIANNE.

Ah! why this long and ling'ring pain?
 Why do I seek repose in vain?
 In vain I close mine eyes;
 In vain I court thee, balmy sleep,
 Restless and pale I lie and weep,
 Whilst gentle slumber flies.
 These tedious days and nights of grief,
 These months of woe and no relief,
 Ah! when will they be gone?
 When shall I greet thee, smiling peace,
 When will my hours of sighing cease?
 And when will pleasure dawn?
 Alas! the choicest balm no more,
 Can this my wasting flesh restore;
 I must resign my breath:
 No more the healing art can give
 This dying frame a power to live,
 Or stay the hand of Death.
 Adieu, my friends, a long adieu,
 To peace, to friendship, and to you:
 Ah! cruel fate of mine!
 Must I be snatch'd from all things dear,
 From each and every comfort here?
 Yes, I must all resign.
 No more the sun with cheering ray
 Looks down from heaven t' illumine
 the day;
 To me in vain he smiles.
 Darkness and death my peace control,
 And dreary gloom o'erwhelms my soul,
 And ev'ry pleasure spoils.
 But what, shall I, a worm, complain?
 Or charge my God with counsels vain?
 And shall I then repine?
 Afraid to die, too vile to live,
 My God, a trembling wretch forgive,
 And let thy mercy shine.
 O for some soothing voice from heav'n,
 "Daughter, thy sins are all forgiv'n,
 "Thy crimes are wash'd away;"

Then would I close in peace mine eyes,
 And soar to some superior skies,
 Where shines eternal day.
 But can so vile a sinner find
 A just and holy God so kind?
 And can I trust his grace?
 Yes, my Redeemer lives, he lives,
 Joy to my soul, my hope revives,
 I see his smiling face.
 Clear as the sun in skies serene,
 The parting clouds he looks between
 And bids my fears remove.
 With pleasure now I trust his grace,
 And long to end my mortal race,
 To share his richest love.
 No more can death my soul surprise,
 My steady faith on God relies,
 And all is peace of mind.
 I see no more in things below,
 To tempt my stay; with joy I go,
 And leave them all behind.
 Adieu my friends, a long adieu,
 I leave the joys of earth with you,
 I seek a heav'nly prize.
 May you in Jesus too be found,
 And, when the trump of God shall
 sound,
 In his blest image rise.
 Farewell, my child, and partner dear;
 If ought on earth could keep me here,
 'Twould be my love for you.
 But Jesus calls my soul away,
 Jesus forbids a longer stay,
 My dearest friends adieu.
 Thus MARIANNE with rapture sung;
 Thus flow'd the music of her tongue;
 She clos'd her eyes in peace.
 The spirit leaves the house of clay,
 To realms of bliss she wings her way,
 Where sighs and sorrows cease.

TO CORRESPONDENTS.

THE second and concluding number of N. E. on the Apocryphal books has been mislaid. We regret it, and must ask for another copy if the author can conveniently furnish it.

Dr. Kendall's remarks on our review of his ordination sermon, which should have been addressed to the EDITORS and not to the "Reviewer," were received too late for this num-

ber. We shall insert them in our next; though this indulgence must not be drawn into precedent for our future conduct. We reserve to ourselves the right to admit or reject future strictures, which may be made on our reviews.

Several communications received are under consideration.